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THE SCRIPTURE ACCOUNT

OF THE

SABBATH

COMPARED WITH

HIS GRACE THE ARCHBISHOP OF DUBLIN'S

"THOUGHTS ON THE SABBATH."

IN WHICH

THE ANTIQUITY OF THE SABBATH IS MAINTAINED;—
ITS PERMANENT OBLIGATION PROVED;—ITS MEANING EXPLAINED;—
ITS IDENTITY WITH THE LORD'S-DAY ESTABLISHED;—
THE OBJECTIONS OF THE ARCHBISHOP OF DUBLIN AND OF SEVERAL OTHER
AUTHORS ANSWERED;—AND VARIOUS TOPICS, CONNECTED WITH
THE PRINCIPAL SUBJECT, OCCASIONALLY INTRODUCED AND EXAMINED,
WHICH, IT IS HOPED, MAY PROVE INTERESTING TO ALL
CLASSES OF CHRISTIANS.

"Call the sabbath a delight, holy of the Lord, and honourable—then shalt thou delight thyself in the Lord."

ISAIAH lviii. 13, 14.

BY EDWARD STOPFORD, LL.D.

ARCHDEACON OF ARMAGH, AND VICAR-GENERAL OF RAPHOE.

GEN. THEOL. SEM. OF THE PROT. EPISC. CH.

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THE SCRIPTURE ACCOUNT

OF THE

SABBATH,

&c.

SECTION I.

It is now about four years since his Grace the Archbishop of Dublin published his "Thoughts on the Sabbath." A person, proposing to answer that publication, after such a lapse of time, may expect to be asked, why he did not answer it before—and why he answers it now?

From the first time I read that pamphlet, I have felt convinced that his Grace's view of the question was altogether erroneous. I have always considered the observance of the institution of a Sabbath as resting on divine authority, and of permanent obligation,—as a fundamental article of the Christian, as well as of the Mosaical and patriarchal dispensations. But in proportion as my opinion of the great importance of the subject was high, I was unwilling to lower it by a feeble advocacy:—in proportion to my estimate of its value, were my hopes and expectations, that the eminent theologians of our church, the professors of divinity and of sacred literature and languages in our universities, would have stood forth to defend this citadel of

our faith, in which the weapons of our Christian warfare are kept bright and fit for use,—in which the sacred shields are hung up,—on which the ensign of Him we serve is displayed, and in which the holy fire is kept burning:—and great was my disappointment on finding, that to the public at least, it appeared to have been surrendered as untenable. I considered myself incompetent to the task, and shrank from the undertaking, until a principle of duty silenced every objection.

A lady of great respectability, as eminent for character as for rank, resident within my benefice, sent me his Grace's pamphlet, along with extracts from other authors on the same side of the question, and requested my opinion. That was a call which I was bound to answer to the best of my ability, and for that call I am grateful,—and in obedience to it I laid his Grace's opinions to the square and plummet of scripture: I weighed his arguments in the balance of divine truth; and I found his opinions and arguments utterly irreconcileable with scripture and truth: and having found enough to convince myself, I felt it my duty to lay the grounds of my conviction before the public.

Untrained in controversy, I have endeavoured to assume and feel the character of a sober and diligent inquirer after truth. I have laboured to divest my mind of every prejudice or favourite prepossession, and to approach the subject as new, and impartially to sift the arguments on both sides of the question proposed. I have used all diligence in making myself acquainted with the subject. Like many controversial writers, I have read only the authors on one side; but, unlike most, I have read only those who are opposed to the opinion which I espouse, and at the other side I have read one only book;—but that book, the Bible. I have carefully considered his Grace's arguments; I have studiously examined all the authors he has quoted, as well

as all others which I could procure, who had written on the same side of the question: but I set out with a determination to try those arguments by scripture alone, and to eschew all human authority. I have also determined not to slur over, or pass by, or conceal, a single argument which I have met with on the other side, but fairly and candidly to lay them all before my readers.

I have found,—and the discovery confirmed me in my resolution to prosecute the inquiry,—that the question is to be decided by an accurate, close, and minute examination of scripture; and that human learning is no farther concerned, than so far as it may be useful to elucidate the true meaning of divine revelation, and to interpret difficult passages of scripture, the obscurity of which sometimes arises from imperfect translation. In general, therefore, my proofs shall be such as every diligent reader of the Bible, who endeavours to read under the influence of that Holy Spirit who has promised to lead him into all truth, can understand. And therefore I earnestly intreat all those who may have the patience to read these pages, to have the sacred book of revelation open before them, and diligently to examine those passages of scripture which I shall quote. My quotations must necessarily be large, for they are the evidences on whose testimony the question is to be decided: but to the lover of divine wisdom, which is of more value than fine gold, and sweeter also than honey and the honeycomb, I need make no apology for the largeness of my quotations, or the minuteness of my disquisitions upon them. There is the same difference between the word of inspiration and human learning, as is observable between the works of nature and those of art. When lately present at an exhibition of the wonderfully magnifying powers of the gas microscope, I was forcibly struck with an observation to this effect, made by the exhibitor, on the different

appearance of the works of nature and of art when powerfully magnified. The microscope magnified some millions of times. He showed the point of the wing of a butterfly, and the tongue of a horsefly, magnified to dimensions twelve feet long, still perfect in workmanship, exquisite in symmetry, and beautiful in finish; while the finest cambric appeared as a rude and rustic reticulation of reeds. In like manner, no human composition can bear a very close examination; but divine revelation, the more closely examined the more excellent it appears: all is order, and beauty, and harmony, and proportion, and symmetry, and perfection.

SECTION II.

THE ARCHBISHOP OF DUBLIN.

FINDING myself thus unavoidably engaged in controversy with an elder of our church, a master of our Israel, I wish to pay all due respect to his rank, his talents, his amiable qualities, and his kind disposition. And I trust that his candid mind and good sense will distinguish between the respect which I wish to pay to his person and office, and the freedom with which I shall treat his opinions and arguments. They also shall be treated according to *their own* merits and rank, and not according to those of their author.

I heartily sympathise with his Grace's feelings and expressions of condemnation of the unworthy methods which have been resorted to in opposing his pamphlet by abuse instead of argument. The following are his Grace's words: (Page 24:)—'Such being at least my own persuasion, and the duty of observing the Lord's-day being admitted, while

the only question is as to the grounds of the observance, it might have been expected that this question might have been discussed, without acrimonious violence; especially when it is considered how little (if any) censure was incurred by Dr. Paley, who decidedly denies the obligation of the fourth commandment, in a work which is used as a text-book in one of our universities. But some cause or other, which did not operate in his case, has, in the present, excited in several writers such a violence of opposition, as has led them even to misrepresent my views. I regret this, for the credit of the christian name; though it is so far satisfactory, as affording a presumption, that what I really have maintained, is not open, even in the judgment of adversaries, to any valid objection.'

We ~~have seen~~ the evil of this 'acrimonious violence,' and 'violence of opposition,' when unaccompanied by argument. It injures the cause in which it is used; it is an indication of weakness, and gives his Grace plausible grounds for converting it into a confession of his adversaries, that his opinions are not open to any valid objection:—"The wrath of man worketh not the righteousness of God." But while I join his Grace in condemning such an empty, noisy, and offensive mode of controversy, I must dissent from his considering 'the question as to the *grounds* of the observance,' as a *secondary* consideration. The primary, and indeed the entire, question rests upon the *grounds*, viz., whether those grounds be divine or human authority. His Grace places the observance on the authority of the church; I hope to place it upon divine authority.

With as little justice has his Grace been accused of broaching new doctrines, and publishing novel opinions: with the exception of one or two trifling arguments, there is nothing new in his little book: the same opinions and arguments have been adopted and used, I lament to say it,

by eminent and learned divines. But because I thus defend his Grace from the charge of novelty, do I mean to represent him as faultless? By no means. His pamphlet is calculated to do much mischief, and has already done mischief. I regret that a publication on so momentous a subject has been put forth with so little consideration. He has given a meagre sketch of the arguments of others: he has taken the question up hastily, and treated it superficially. I say *hastily*,—for he does not appear to have carefully tried it by the standard of scripture; during his rapid review he does not seem to have opened the sacred volume: he quotes erroneously, from defective memory: he has not consulted the English Bible to determine the words, or the Hebrew or Greek to ascertain the meaning.

I say also that he has *treated it superficially*. He has not made the most of the question; he has dressed up a slender figure, with which it is difficult to grapple; he has not clothed it with the nervous muscles and sinews of Heylyn and Bramhall. The strong arguments which he has omitted I must borrow from his able allies, and lend to his Grace, to give the subject sufficient bulk to aim at, and sufficient strength to wrestle with.

I grieve to say, that his Grace's opinion has been supported by eminent men, whose names are inscribed upon the polished pillars of our church,—Heylyn, Barrow, Taylor, Bramhall, Baxter, Mede, giants in learning, who could singly, and with ease, lift from the press the massy ponderous folio, which two hundred of our modern degenerate pamphleteers could not compile with their united exertions. But those great geniuses were fond of great paradoxes. Those giants were too much raised above the objects level with common eyes. They could not look at any subject without putting on their powerfully magnifying glasses, which often gave them a false view of what our Creator

intended and enabled us all to see clearly with our naked eyes. The weighty folio, however, counteracts its own evil; it slumbers on the retired shelves of the library; like the lion in his den in the distant forest, his roar is not heard in the busy haunts of men; but the buz of the light-winged pamphlet is heard everywhere: it stings the labourer in the field, and the mechanic at his bench. The poison which lay innocuous in the laboratory of the philosopher, his Grace has spread in the stalls and on the tables of the fairs and markets.

His Grace is convinced of the soundness of his opinion, but convinced—from want of sufficient examination—by human authority more than divine revelation; but still so perfectly satisfied of the soundness of his conclusion, that he rather doubts the sincerity of those who differ. He hints, in the opening of his pamphlet, 'that some persons, who do not really believe the Mosaic law relative to the sabbath to be binding on Christians, yet think it right to encourage, or tacitly connive at, that belief, from views of expediency, for fear of unsettling the minds of the common people.' He says he knows, as a fact, respecting several persons, '*what is probably the case with many others*, that they fully coincide with his views on the present question, though they judge it not advisable, at present at least, to come forward and avow their opinion.'

I trust that his Grace is mistaken as to the number of such persons. And as to those who really do hold such opinions, if they have not some secret misgiving as to the soundness of their conclusion, they are guilty of a pious fraud, such as they would condemn in the priests of another persuasion. They should not do evil in the vain hope that good may come. To such persons I submit the just remark of Mede, to which I heartily subscribe:—'I cannot conceive that truth can be prejudiced by the discovery of

truth; but I fear that the maintenance thereof by fallacy or falsehood, may not end with a blessing.' But as such persons are not only open to, but anxious for, conviction on the side of the question which I advocate, I beg to dedicate to their attentive consideration my humble exertions in the cause with which their better feelings sympathize, but to which their warped judgment cannot as yet assent. The Archbishop adds, 'But there are many, no doubt, who maintain the same tenet from sincere conviction.' I have no doubt that there are many such; and, I will add, many such, whose conviction is not the effect of prejudice, but the result of a sober investigation of divine truth. But why have not such persons boldly come forward to avow and maintain their opinions, and to prove the truth of the hope that is in them?

SECTION III.

THE QUESTION PROPOSED.

The question we are about to consider is, whether the law of the sabbath established by divine authority be abrogated, or still binding on Christians;—whether the Lord's-day be a new festival, resting solely upon the authority of the church, without any reference to a sabbath, or whether the resurrection of the Lord, who made the sabbath, and who thus consummated our salvation, be not superadded as a new reason for confirming and enforcing that observance.

His Grace's motives, however mistaken, are good. His object is to promote the religious observance of the Lord's-day; and he is 'convinced that the most effectual, as well

as the only justifiable, means for accomplishing this object, will be found in the placing of this duty on its TRUE foundation.' In this conviction I most heartily concur, because I am firmly persuaded that the TRUE FOUNDATION will prove to be A ROCK, and not the shifting bed of sand upon which his Grace endeavours to place it.

The following is the foundation, on which he proposes to place it. Page 7, he states, as one of his two considerations, either of which would alone be sufficient to show that the apprehensions of those who fear that, on his principles, the Lord's-day would be left without support, are groundless; that 'the power of the church, bestowed by Christ himself, would alone (even independent of apostolic example and ancient usage) be amply sufficient to sanction and enforce the observance.'

And does his Grace, indeed, know so little of human nature, as to suppose that the authority of the church is equally binding on the conscience of man with the divine authority and command? I beg of his Grace to submit this question to the test of his own experience. Let him look out amongst his religious friends for some strictly pious and conscientious observers of the sabbath on the score of obedience to the divine command. Let him ask them, without giving time for inquiry, what are the days of fasting and abstinence ordered by the church? The chance is, that they do not know them. Let him farther examine them, whether before they fix a day for a feast they consult the Calendar, lest, unwittingly, they might happen upon a day of fasting and abstinence. Let him ask the religious ladies of his acquaintance, who pay a demi-religious deference to Saturday evening, for fear of encroaching upon Sunday, whether, previous to issuing invitations for an evening party,—a ball or assembly, a scene of festive merriment,—they consult the Calendar, lest haply they might

pitch upon the vigil of a saint, which is a fast and to be solemnly observed? I trust, for the present, to the result of his Grace's experiments in these particulars, for showing the different kinds of obedience which conscientious persons pay to what they conceive to be a divine command, and what they consider to rest upon the authority of the church.

Short as is his Grace's pamphlet, the arguments cursorily alluded to, and the assertions hastily made, involve questions of great magnitude and importance. And the arguments used by the able divines who support the same opinions, take in a wide range of scriptural references. And, as I proceed, I find the question of the sabbath so intimately connected and interwoven with several other most important particulars of our holy faith, that they cannot be separated from them, or considered independent of them; but several of these are of so interesting a character, that they cannot be investigated without profit. On all these accounts, I shall be obliged to pursue the discussion to a greater length than I at first intended.

Previous to entering upon the subject, I wish, for the sake of obviating inconvenient interruptions, to give a separate consideration to some topics, the understanding of which may be necessary in some parts of the discussion.

In the first place, we must understand the Jewish divisions of time, and their several feasts or festivals, so far as they may be connected with the question of the sabbath. And, in the second place, it will be useful to consider the modes of communication between God and man in the early ages of the world, and the probability, thence arising, of a continued revelation, and of the existence of laws before the time of Moses.

SECTION IV.

DIVISIONS OF TIME, AND FESTIVALS OF THE ISRAELITES.

Moses, in his history of the earlier ages, before his own time, uses the Egyptian or solar year of twelve months of thirty days. Subsequently to his time, when we have accounts of their form of year from other sources, the Egyptians intercalated five days at the end of the last or twelfth month, making it thirty-five days; and, to make up for the additional six hours over and above the three hundred and sixty-five days, which they supposed to elapse in the actual year between the precise points of the equinoxes, they added an additional month every hundred and twenty years. But, at the time of Moses, they seem not to have made their intercalation by five days at the end of each year, but to have waited until the sixth year, when the excess came to a whole month. This appears from the account given by Moses of the year at the time of the deluge, which is the only year of which we have a particular account throughout, and the only year of which we require to know the length. That year appears not to have had any intercalation, but to have consisted of twelve months of thirty days, or three hundred and sixty days. Moses, in his history, uses months of thirty days, as appears clearly, from his account of the flood, particularly from Gen. vii. 11, viii. 4, compared with vii. 24, and viii. 3, in which five months and a hundred and fifty days are stated as the same period of time, which gives thirty days to each month.

In a subsequent period, the Jews adopted lunar months; and, as the revolution of the moon is about twenty-nine days

and twelve hours, they had months alternately of twenty-nine and thirty days, and every third year intercalated a thirteenth month, to keep the vernal equinox, and, consequently, the Passover, nearly at the same time of the year. They began their month, not on the actual day of the conjunction of the sun and moon, but on the day of the *appearance* of the new moon, when was the feast of the new moon and proclamation made by the blowing of a trumpet: "Blow up the trumpet in the new moon." (Ps. lxxxi. 3.)

The civil year of the Jews began in autumn at the month Tisri, generally answering to our September. But their sacred year, by which their festivals, assemblies, and other religious acts were regulated, began in spring, at the month Nisan, or our March, sometimes including a part of April, according to the course of the year. The beginning of the year was changed for religious purposes: (Exod. xii. 2:) "This month shall be unto you the beginning of months; it shall be the first month of the year to you." In the following argument we shall only have to deal with the months in Moses' time of thirty days.

The Israelites reckoned by weeks, as a memorial of the creation of the world, and had also weeks of seven years each, the last of which was the sabbatical year, or year of rest to the ground. They had also weeks of seven times seven years, terminated by the year of Jubilee.

The Hebrews began their day in the evening from sunset, or six o'clock, there not being much inequality in the length of days and nights in that latitude. "From even unto even shall ye celebrate your sabbath." (Lev. xxiii. 32.) They had no word to express the whole twenty-four hours (like the nuchthemeron of the Greeks.) The word "*day*" with them, as with us, was ambiguous. To express the whole twenty-four hours, they used the words "evening and morning," as in Gen. i., mentioning the evening first.

The Babylonians reckoned their days from sun-rising; Europeans from midnight; astronomers from noon.

The sacred writers of the New Testament generally divide the day and night into twelve unequal hours. The sixth hour is always noon throughout the year; the twelfth hour is the last hour of the day; and in summer the hours of the day were longer than those at night, or the hours of the day in winter, as is obvious. See Matt. xx. 1, 3, 5, 6, 8, 12; John xi. 9.

After the Jews were in subjection to the Greeks, and subsequently to the Romans, they were obliged to conform to the customs of their masters to maintain order, by beginning their days at midnight, or in the morning, and by distributing the day and night (when unequal) into twelve unequal hours.

SECTION V.

FEAST OF THE PASSOVER.

The Jewish feasts began at evening. Thus, at the institution of the Passover, (Exod. xii. 6,) it is said, "Ye shall keep it [the lamb] up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it *in the evening*." The literal meaning of the Hebrew expression is *inter duas vesperas*, between the two evenings; that is, between the *declining* and *setting* of the sun. The passover was to be killed in this space of time between the declining of the sun on the fourteenth, and its setting, which was the commencement of the fifteenth. And it was to be eaten on the fifteenth; as it was in Egypt, where it

was eaten at midnight previous to their going out of Egypt. And it was on the fifteenth they came out of Egypt. (Numb. xxxiii. 3.) "And they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow after the passover, the children of Israel went out," &c. On the fourteenth, also, they were to put away leaven out of their houses, and to eat unleavened bread in the evening; that is, on the commencement of the fifteenth. Therefore the day of the Passover was the same day with the first day of unleavened bread. The feast of unleavened bread lasted seven days; the first was a holy convocation, and the seventh was a holy convocation: no manner of work was to be done in them.

SECTION VI.

FEAST OF PENTECOST.

The feast of Pentecost was celebrated on the fiftieth day after the Passover, in memory of the law given to Moses on Mount Sinai fifty days after the departure out of Egypt.

They reckoned seven weeks from the Passover to Pentecost, beginning at the day after the Passover. The Hebrews called it the Feast of Weeks; the Christians call it "Pentecost," from a Greek word, which signifies "the fiftieth day," πεντηκοστη.

The scriptures do not anywhere inform us that this feast was kept in remembrance of the giving out of the law. It was, however, generally admitted, and all the commentators take it for granted. But I do not wish to found an argument upon anything that is not proved. We are, therefore,

to prove that the giving out of the law was on the fiftieth day from the first passover, or departure out of Egypt. They departed on the fifteenth day of the first month. Reckoning from the sixteenth to the end of the second month, were forty-five days; and on the first day of the third month, (Exod. xix. 1,) that is, on the forty-sixth day, they came to the wilderness of Sinai. On the next day, the forty-seventh, occurred the transactions recorded Exod. xix. 3—9; and on the forty-eighth, ver. 10, 11. "The Lord said unto Moses, Go unto the people, and sanctify them to-day, (forty-eighth,) and to-morrow, (forty-ninth,) and let them wash their clothes, and be ready against the third day, (the fiftieth,) for the third day the Lord will come down in the sight of all the people on Mount Sinai." This brings the giving out of the law to the fiftieth day from the departure out of Egypt.

That the day of Pentecost agrees exactly with this, appears from its institution: (Lev. xxiii. 15:) "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths [weeks] shall be complete: even unto the morrow after the seventh sabbath [week] shall ye number fifty days: and ye shall offer a new meat-offering unto the Lord." The sabbath here mentioned is not the weekly sabbath, but the day of the Passover, or first day of unleavened bread, which was always a sabbath. (Exod. xii. 16.) This was the 15th day of the month, and the *morrow* from whence they were to commence reckoning was the 16th, and the seven weeks made forty-nine days, and the day after the seventh week was the *fiftieth*, or the day of Pentecost.

In verse 15, "seven sabbaths" ought to be translated "seven weeks." (Waterland.) The word is "sabbata,"

which signifies both *weeks* and *sabbaths:* (Pole:) and in Deut. xvi. 9, in our translation, it is "seven weeks;" and in Numb. xxviii. 26, speaking of the same feast, the expression is, "after your *weeks* be out." This is manifest; for the passover, or first day of unleavened bread, might be on any day of the week, and it would have been impossible to reckon fifty days from that day to the morrow after the seventh *sabbath.*

On the morrow after this sabbath, or passover, or first day of unleavened bread, the first fruits were to be waved: (See Lev. xxiii. 11, 12:) and along with the first fruits "an he lamb without blemish, of the first year, for a burnt-offering unto the Lord." These first fruits were barley, which was ripe at the Passover, for (Exod. ix. 31) at the Passover, in Egypt, "the barley was in the ear." (32) "But the wheat and the rye were not smitten, for they were not grown up," or as the words may be better translated, "they were not yet *eared.*" (Bochart.) Barley, in Egypt, was cut early in April, wheat in May,—more exactly to the same time in every year, than in our variable climate.

On the morrow after the seventh week, the fiftieth day, or day of Pentecost, they offered the first fruits of the *wheat* harvest,—two wave *loaves* of *fine flour*, baken with *leaven.* And *seven lambs*, without blemish, of the first year; and one young bullock and two rams: and on the same day one kid of the goats for a *sin offering*, and two lambs of the first year for a *peace offering.* (Lev. xxiii. 17—19.) It is remarkable that the first fruits of barley offered at the passover were *in the sheaf*, imperfect; the first fruits of wheat, at Pentecost, *in loaves*, of the *finest flour*, baken *with leaven*, in their most perfect form: these particulars had their meaning.

The day of Pentecost was to be "a holy convocation, and no servile work was to be done therein;"—that is, it was to be a sabbath. (ver. 21.) *

SECTION VII.

FEAST OF TABERNACLES AND ATONEMENT.

On the first day of the seventh month was "the Memorial of blowing of trumpets." It was to be a sabbath, and

* The following remark not being immediately connected with the above, I add it in a note. The Jews reckoned their *weekly* sabbaths from the Passover to Pentecost, from the sabbath of the Passover, or of unleavened bread, which they called *the first*. Thus they said, "the second after the first," "the third after the first," and so on until Pentecost. This explains that difficult passage in St. Luke vi. i. "the second sabbath after the first:" δευτεροπρωτον, the proper name of that sabbath. But why was the Evangelist so particular in marking the precise sabbath on which this occurrence took place, which he has not done in any similar case? Because it was so near the Passover; and by Lev. xxiii. 14, they were forbidden to eat either bread, or parched corn, or *green ears*, until the first fruits had been presented, which was on the morrow after the first sabbath, and, consequently, before this second sabbath. They were allowed to pluck and eat the ears of corn as they passed through their neighbour's field, by Deut. xxiii. 25. And the Evangelist shows, that the only time when it would have been unlawful, was past. And therefore, that the *only* ground of the Jews accusing them of acting unlawfully, was because they had done what would have been perfectly lawful on any other day, on the sabbath. Such minute proprieties and harmonious coincidences between sacred writers, at such an interval of time, and not discovered, perhaps, until long after, are brilliant proofs of the sterling truth of scripture, dictated to such a variety of writers by the same Spirit of Wisdom, with whom a thousand years are as one day, and who is the same yesterday, to-day, and for ever.

a holy convocation, and no work to be done. (Lev. xxiii. 24 & 25.) On the tenth day of the same month was the "day of atonement," which also was a sabbath of the same kind. (ver. 27 & 28.) And on the fifteenth day of the same seventh month was the feast of tabernacles. (ver. 34.) On the first day, and on the *eighth* day, was to be a sabbath, and a holy convocation, and no servile work to be done. This eighth day is called (John vii. 37) the *last* or *great* day of the feast.

The feast of tabernacles was instituted in memory of the Israelites dwelling in tabernacles, or booths, in the wilderness. (ver. 40.) "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook. And ye shall rejoice before the Lord your God seven days." And (ver. 42) "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths."

They remained a whole year in the wilderness of Sinai, until the passover of the second year,—and afterwards, until the twentieth day of the second month. Therefore they were thirteen months in the wilderness from the time they passed the Red Sea. All that time they dwelt in booths, and the feast of tabernacles, kept in remembrance of that period, was kept exactly in the middle of it, viz. on the fifteenth day of the seventh month to the twenty-third day.

There were seven sabbaths attending these feasts; two at the Passover, one at Pentecost, one on the blowing of trumpets, one on the day of atonement, and two at the feast of tabernacles.

SECTION VIII.

ON THE EARLY MODES OF COMMUNICATION BETWEEN GOD AND MAN.

"In the beginning was THE WORD, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made.* In him was life, and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not."

It appears from the above passage, that our adorable Lord and Saviour Jesus Christ was not only the Maker of the world and of man, but also the organ of communication with him from the very beginning. It is with reference to us, and to his being the organ of communication with us, that he is emphatically called "The Word;" and that name was given to him from the beginning, and before he was made flesh. "His life was the light:" it was he that first said, "Let there be light." He is also "the light of men." He it is, who "lighteth every man that cometh into the world." How emphatically is it expressed, not only that "all things were made by him," but also that "without him was not anything made that was made!" Who can doubt, that it was the same divine person, who made the world, who also held with man the first communication of which we read? See the close connexion of the two sub-

* Creation is also attributed to him. 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16, 17; Heb. i. 2; Rev. iv. 11.

jects in Gen. i. 26, 27:—"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, &c. So God created man in his own image, in the image of God created he him; male and female created he them."

28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29, 30. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, I have given every green herb for meat: and it was so."

Who can doubt that it was the same divine Person who, in verses 26 and 27, created man, and passed the decree for giving him the dominion over the earth, and who, in the 28th verse, did actually, and personally, and verbally give it, and who, in the 29th and 30th verses, did declare to them that it was HE who had given it?

In the same manner, in Gen. ii. 2, 3, can it be doubted that it was the same Person who "rested on the seventh day *from all his work which he had made*," and who "blessed the seventh day, and sanctified it, because that in it HE *had rested from all his work, which* GOD *had created and made?*" And how could he have blessed the seventh day and sanctified it, without making a communication to man to that effect, and issuing his commands that he and his posterity should on that account keep it holy?

In like manner, verses 8, 9:—"And the Lord God planted

a garden eastward in Eden: and there he put the man *whom* HE *had formed*. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; and the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Who did all this but He, without whom "was not anything made that was made?" And must it not have been the same person who, in verse 15, "took the man, and put him into the Garden of Eden, to dress it and to keep it?" and who, in the 16th and 17th, "commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." And in verse 19, it is clear that the same Person who made the beasts and the fowls, also brought them to Adam, and desired him to give names to them; and for this purpose taught him the use of language, and the knowledge of their natures, for every name Adam gave contained the essence and definition of their natures.

It also follows that, as the same Person, who made man, placed him in the garden, and gave him the command not to eat of the tree of knowledge of good and evil, so likewise the same Person, who gave that command, held the long communication with him after the fall, in which he said, "Hast thou eaten of the tree whereof *I* commanded thee that thou shouldest not eat?"

From the above, it appears that until the fall, and immediately after the fall, communications with man were held directly face to face by the Divine WORD. How long man continued in a state of innocence we know not; the account of those transactions is very brief, and gives only what it concerns us to know. It might have been a long time, and during that time it is probable that the same communications, of which the above are a specimen, were constantly

carried on, and that from thence man derived all his knowledge of every kind, but particularly his knowledge of, and duty to, his Creator. After the fall, the visible personal presence of God was withdrawn; but he still communicated with man, and the mode of communication was established, and carried on by the same Divine Word, which I now proceed to show; and beg to direct my reader's attention to the three last verses of the third chapter of Genesis, spoken by the same Divine Word. These verses were unfortunately misunderstood by our translators, and the true sense and meaning greatly obscured. The translation of our Bible, considering the time at which it was made, is a noble monument of the learning of the reformers of the Church of England. But during the dark ages of Popery, the Bible had been a sealed book, and had not been subjected to the same general, constant, and searching investigation, as it has been since the Reformation. Hence some inaccuracies and mistakes were unavoidable. And the passage now before us is one of those which require review and correction. And I earnestly request our Hebrew professors and scholars to direct their attention to it, and endeavour fully to elucidate it. The interpretation which I am about to give, is collected from different commentators.

Our translation represents a guard being placed to the east of the Garden of Eden, as if to keep man *from* the tree of life; which appears to me to be directly opposite to the true meaning. Pole shows that the word translated "And now," (verse 22,) is never used in Hebrew, unless in cases where repentance is proposed, as in Deut. x. 12:—"*And now*, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and all thy soul," &c.

If this be the true meaning of the word translated "and now," we may conclude that the remainder of these verses is intended to be answerable to the beginning, and to point out the way of man's repentance and conversion. It is said by some commentators, that the word translated "lest," and for which the Septuagint gives μηποτε, has the same meaning which that Greek word also has, answering to the Latin word "fortassè," and signifying a likelihood or probability of an event happening. So that the meaning of the sentence would be this:—"Although man is thus fallen by eating of the forbidden tree, yet *it may, and most* likely will come to pass*, that he will hereafter stretch forth his hand, and take also of the tree of life, and eat, and live for ever." And I think we shall find that the action recorded in the last verse is calculated to carry into practice the benign intentions thus expressed.

Let us now consider what he placed at the east of the Garden of Eden, and for what purpose. "He placed cherubim." Now I request the reader here to peruse carefully the first and tenth chapters of Ezekiel, and he will find that there was a close affinity between the divine presence and the glory of the Lord, and the cherubim. This appears also from other parts of scripture. On this account, cherubim were placed at each end of the mercy-seat, over the ark of the covenant, upon which the symbol of the divine presence descended. Hence Jehovah was called "the Lord of Hosts, *who dwelleth between the cherubims*," as in 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; 1 Chron. xiii. 6; Ps. lxxx. 1; Ps. xcix. 1. And in Ps. xviii. 10, 11, the word "cherub" is actually put to represent "the cloud his chariot." The angels are frequently called the chariots of

* The English language does not supply words capable of expressing such a kind of contingency as is compatible with the foreknowledge of the Deity.

Jehovah, and so also are the clouds; and in Ezekiel the cherubim are represented with wheels for this very reason. The Arabians used to call a ship of burden "cherub." And among the four animals in Ezek. i. 10 & 14, the ox alone is said to have the face of a cherub, because he alone was a beast of burden. Ezek. iii. 12, 13; "Then the Spirit took me up, and I heard behind me a voice of a great rushing,* saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures, that touched one another, and the noise of the wheels over against them, and a noise of a great rushing." Hence we may fairly conclude, that by the cherubims mentioned in the passages under our consideration, was meant the cloudy symbol of the divine presence; which, as I shall show below, usually, if not always, assumed the appearance of fire when communications were given from it.

The word translated "a flaming sword," literally signifies "a sword of flame," a† lambent coruscation of flame or fire, and is exactly similar to φλογι πυρος, (Acts vii. 30,) the flame of fire in the bush, which Moses saw, and which was the symbol of the divine presence. Therefore we may conclude that it was the symbol of the divine presence which was placed at the east of the Garden of Eden. And for what purpose was it placed there? Our translation says, "To keep the way of the tree of life." "To keep," here, does not so much mean 'to guard,' as to 'direct to.' And

* Compare this with the account in Acts ii. 2, of the descent of the Spirit on the day of Pentecost—"A sound from heaven, as of a *rushing* mighty wind."

† The word rendered "turned every way," was calculated to represent the lambent motion of fire; and the Hebrew word "*isheken*," which signifies "placed," in this passage, is the very word from which the "*shekinah*," or divine glory, or symbol of the divine presence, is derived.

so the purpose of the divine presence was gradually to guide men to the tree of life.

That such a divine presence was there placed, as a constant mode of communication with man, and there continued, appears from several passages. Cain and Abel were not born until after their expulsion from Paradise; and it is probable that they were near a hundred years old, when Cain murdered Abel, for Adam was a hundred years old when Seth was born; and Seth, as his name imports, was given in place of Abel. (Gen. iv. 25.)

It is evident that there was a particular place where the Lord was supposed to be; for Cain and Abel both *brought* offerings *to the Lord.* Cain, a self-righteous offering; Abel, *a sin-offering.* That this place was the shekinah or divine glory, appears from Abel's offering being "*accepted.*" How was it accepted? The word which signifies "had respect" unto his offering, signifies also "*turned to ashes,*" and is the same word used in Judges vi. 21, when the angel of the Lord touched the sacrifice of Gideon, and fire rose out of the rock, and consumed the flesh and the unleavened cakes. See also Lev. ix. 24. "And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted, and fell on their faces." Also 1 Chron. xxi. 26, and 2 Chron. vii. 1. It appears, therefore, that at the time of the transaction here recorded, the cloud assumed the appearance of fire, and Abel's offering was accepted by fire coming out from the presence of the Lord, and consuming it.

"And the Lord said unto Cain." Here is further proof of the communication. That they knew where the Lord was, and constantly conversed with him, appears also from the words of Cain, verse 14: "From thy face shall I be

hid :" because he was to be banished from that place. And Cain's lamentation shows that the divine appearance was not a matter of rare occurrence, but a constant and abiding source of instruction and comfort, the removal from whence was a cause of bitter grief even to the guilty, blood-stained Cain. And Cain went out from *the presence of the Lord:* the very words by which the symbol of the divine presence was afterwards expressed in many passages.

It is probable that this mode of communication lasted through many ages, and was the mode of communicating God's will to man, and the source of revelation from which flowed the laws and commandments, which the patriarchs undoubtedly had before the time of Moses,—the source of the knowledge imparted in the early ages to mankind, and carried with them in their dispersion,—never entirely obscured,—which we erroneously call the law and the light of nature. This glory illumined the ark and gave light and consolation during the dismal night of the flood; and this, perhaps, it was, which appeared to Jacob, with the angels of God ascending and descending on it, and the Lord standing above it.

The Lord communicated, also, in other ways with Abraham and his descendants in the form of angels and men. And where no particular mode is mentioned, it is probable that the communication was from the pillar of a cloud and of fire. This also appeared to Moses, (Exod. iii. 2,) when he kept the flock of Jethro, his father-in-law, at Horeb. And it seems that he was acquainted with it; for the only symptom of surprise he shows is, that the bush (the emblem of Israel at that time) was not burnt. The same divine glory led the Israelites out of Egypt, and through the wilderness, and appeared with super-eminent splendour and magnificence on Sinai. This filled the tabernacle,

and afterwards the temple of Solomon, and dwelt upon the mercy-seat.* This glory or divine presence was withdrawn as a punishment, (1 Sam. iv. 21,) as Cain for a like reason was banished from it. This showed the inferiority of the second temple. It appeared again under the New Testament. It appeared to the shepherds, (Luke ii. 9,) accompanied by a multitude of the heavenly host. It appeared also at the transfiguration, and once more enveloped in light him who dwelt in it at the east of Eden, and in the wilderness. To this appearance St. Peter alludes, (2 Pet. i. 17,) "when there came such a voice to him from the excellent glory,—when we were with him in the mount." This was the cloud which received our Lord in his ascent to heaven. This also appeared to St. Paul at his conversion; and from thence the Lord spoke to him. We shall have occasion to observe, as we go on, that these communications and these appearances, often took place on the sabbath, so far as we have any means of discriminating the precise day.

Having proved above, that before the fall of man, and at that time, as well as immediately after, the Divine WORD was the medium of communication with man, we might conclude, *à fortiori*, that he continued the same gracious office after the fall, when he had undertaken man's redemption and the government of his mediatorial kingdom. However valid and legitimate such conclusion might be, we are not left to depend on it, but have more particular proof. Therefore, in the few remaining pages, which I shall dedicate to this topic of the early mode of communication

* See also Exod. xxiv. 16, 17; xxxiii. 14, 15; xl. 34. Lev. ix. 6. Num. xiv. 10, 21; xvi. 19, 42. 1 Kings viii. 11. 2 Chron. v. 14; vii. 1, 2, 3. Isa. vi. 1, &c; xxxv. 2; xl. 5; lviii. 8; lx. 1. Ezek. i. 28; iii. 23; xi. 23; xl. 18; xliii. 45; xliv. 4. Ps. civ. 31. Rom. ix. 4.

between God and man, I shall notice such proofs, as show that the person mentioned is the eternal Son of God.

My readers will please to recollect, that in the Old Testament, whenever the word LORD is in our translation printed in capital letters, the word in the original is "Jehovah." And as the word *Lord* has many, and, of course, ambiguous meanings, it is to be wished that our translators had, for the sake of distinction, used this proper name of God; as I shall do in the remainder of this topic in any quotations I shall have to make.

In what mode communications were made to Noah, we are not informed; and therefore it is probable that the symbol of the divine presence continued to be used. But as to the divine Person who communicated with him, and through him, for a hundred years to the corrupt antediluvian generation, we can have no doubt, as we are expressly informed by St. Peter,* (1 Pet. iii. 18, 19, 20,) that it was Christ.

With Abraham, there were different modes of communication, sometimes in visions, sometimes by angels, either in angelic or in human form. But it appears that in many, if not in all the cases, our blessed Saviour was the person who communicated with him. For he himself says, that "Abraham saw his day, and was glad." In Gen. xv. 1, "After these things, the *Word* of Jehovah came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward." And again, (verse 4,) "The

* As that text of St. Peter is often misunderstood by common readers, I give the following as its true sense and meaning, by merely varying the *position* of the words, which in our translation adhere too closely to the order in the Greek. "Christ put to death in the flesh, but quickened in the spirit, *in which*, in the days of Noah, he went and preached, while the ark was a preparing, to those, who were at that time disobedient, and who now are among the spirits in prison."

Word of Jehovah came unto him;" and, (in verse 7,) "said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, and gave thee this land to inherit it." Therefore it was the Word of Jehovah that led him out of Chaldea, and gave him the land of Canaan. And in Gen. xvi. 7, when Hagar fled from Sarah, "The angel of Jehovah found her in the wilderness. And the angel of Jehovah said unto her, *I* will multiply thy seed. And she called the name of Jehovah that spake unto her, Thou *God* seest me." This person, then, was the angel of Jehovah, and Jehovah himself.

And in Gen. xviii. 1, "Jehovah appeared unto him in the plains of Mamre: and lo! *three* men stood beside him." One of those three was Jehovah in human form; for, (verse 22,) "the men turned their faces from thence, and went toward Sodom;" (*two* only, as appears, xix. 1;) "but Abraham stood yet before Jehovah." And the two who went to Sodom, say, (xix. 13,) "Jehovah has sent us to destroy it." And when Abraham (Gen. xxii. 2) was about to offer up his son, "the angel of Jehovah," preventing him, said, "I know that thou fearest *God*, seeing thou hast not withheld thy son, thine only son, from *me*." And the angel of Jehovah called unto Abraham out of heaven the second time, and said, "*By myself* have I sworn, saith Jehovah." But the angel of Jehovah, and Jehovah himself, were one and the same, as appears from xxiv. 7: "Jehovah the God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that *sware* unto me," &c.

And at Sinai, (Exod. xxiii. 20, &c.) the Lords says, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not, for he will not *pardon your transgressions*, for *my name* is in him: . . . . .

for *mine angel* shall go before you and *I* will cut them off. And ye shall serve Jehovah your God, and *he* shall bless thy bread and thy water, and *I* will take sickness away from the midst of thee." This angel, therefore, having the power of pardoning sin, and the divine name being in him, must be Jehovah, as appears also from the constant interchange of person so remarkable in the above quotations. And in the remainder of this chapter, the first person is used, and God applies to himself what he had before applied to the angel. And in Exod. xxxiii. 14, he says, "*My* presence shall go with thee;" that is, the cloud and the glory. And Isaiah (lxiii. 9) says, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old."

From the above passages it appears that the word of Jehovah and the angel of Jehovah are the same with Jehovah himself. And it appears from other passages of scripture, that the person here spoken of, who was to lead them to the promised land, was Christ. St. Paul, speaking of the Israelites in the wilderness, (1 Cor. x. 4,) says, "For they drank of that spiritual Rock that followed them, and that Rock was Christ;" and, (verse 9,) "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." In Hebrews, (xi. 24, 26,) also, it is said, that Moses, by faith, "refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures of Egypt." And Stephen, (Acts vii. 38,) speaking of Moses, says, "This is he that was in the church in the wilderness with *the angel which spake to him in the Mount Sinai.*" What is here said of the angel, in Exodus is said of God. It appears also from many other passages of Scripture, that the angel of Jehovah is Jehovah himself. Compare Numbers xxii. 35, with 38; Judges ii.

1; also vi. verses 11, 20, 21, 22, compared with 14, 16, 23; also xiii. 21 first verses, compared with the 22nd and 23rd.

It is time now at length to come to the question. But many of my readers will not object, previous to entering into the strife of controversy, however necessary, to have had their minds calmed by divine contemplations, calculated to show forth the glory of the Saviour, so clearly manifested in the above passages of Scripture.

SECTION IX.

WHETHER THE SABBATH WERE KNOWN BEFORE THE TIME OF MOSES.

The first of the arguments, used to show that the sabbath was not a general commandment given to all mankind, of which I shall take notice, is, that the sabbath is never mentioned in the patriarchal ages; from whence a conclusion is drawn that the sabbath was then unknown. This is asserted by Heylyn, Bramhall, and Barrow, but not directly by the Archbishop. On the contrary, his Grace affects to think it probable that they had some sabbatical observance; but, in effect, he supports the same conclusion, by endeavouring, in unison with those others, to undermine the strongest proof of such observance; and in this case acts like a man, who might say that it was probable I had a right to a certain property, while at the same time he should endeavour to destroy the title deeds, by which I held it.

The great proof of its observance from the earliest times

is to be found in Gen. ii. 3. "And God blessed the seventh day, and sanctified it, because that in it he rested from all his work which God created and made." This text is a great stumbling-block in the way of their opinion, and therefore they endeavour to explain it away. It is true they are obliged to pervert grammar, set common sense at defiance, and warp and twist the obvious meaning of language.

I begin with his Grace's remarks on this text, (page 12.) 'It is not said in Genesis, that the Lord hallowed the seventh day *at that time*, but *for that reason*;* and, as Moses was writing for the Israelites, who were charged to keep the sabbath, it was natural that when recording the creation in six days, he should advert to the day which they observed in commemoration of it: this, I say, he would naturally have done, even had there never been any such observance, till the delivery of the law from Sinai: just as any writer now, who should notice in a summary of gospel history the *annunciation* to the Virgin Mary, would remark that this is the event which Christians annually celebrate under the title of *our Lady's day*, without at all meaning to imply that the festival was instituted at this or that period.'

Now this argument, at the utmost, would establish a mere possibility of the correctness of his interpretation, but give no proof whatever of it, although he very illogically concludes *as certain*, what he has scarcely proved to be *possible*.

I acknowledge that when Moses wrote, both the creation of the world and the delivery of the commandments on Sinai were past events, although about two thousand six hundred years separate; the former having happened at that distant period, and the latter only a few years before,—forty at most. And yet the creation of the world, and the blessing

* These words are copied from Paley.

and sanctification of the sabbath, are all mentioned together in the very same tense,* without a particle of circumstance to lead us even to suspect that they did not take place at the same time.' But we can afford to leave him in undisturbed possession of this argument, such as it is, for the present. But what will he and they do with the expression in the fourth commandment itself? They will not find this so pliable: it will not yield to be twisted into such a shape as may fit their foregone conclusions. The Archbishop and the other authors maintain that the words in Gen. ii. 3, "God blessed the seventh day and sanctified it," refer to the giving out of the commandment on Sinai. But in the commandment itself, we have the very words that were spoken on that occasion. "God spake all THESE WORDS, saying." Exod. xx. 1. Now in the commandment, in the very words spoken at the very time these authors say that the sabbath was for the first time blessed and sanctified, we find the following: "For in six days the Lord made

* I have, in the progress of my inquiry, found it absolutely necessary, for a complete and clear elucidation of the question of the sabbath, to determine the precise meaning of some passages and words of the Old Testament in the original language. And, as my own knowledge of Hebrew is very slight, I have proposed queries to a Hebrew scholar, and will give the information afforded by his answers, so far as necessary, in notes marked with the initials H. S., omitting the Hebrew words and character, which, to those who do not understand them, would be useless; and to those who do, superfluous; and the very appearance of which might frighten away those for whom these remarks are chiefly intended. In these notes, my readers will have the decision of a competent person, writing without bias, and unwarped by a leaning to a favourite opinion. I will, however, take the liberty of accommodating the form of his remarks to suit the several branches of my subject, and of slightly altering the phraseology to make it intelligible to the English reader.

heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord *blessed* the seventh day, and *hallowed* it." Here, then, at the precise moment of time to which our authors refer, all the verbs—"*made*," "*rested*," "*blessed*," and "*hallowed*," are in the *same* tense, and all in the *past* tense, and must refer to some past time previous to that; and to what time or to what antecedent event can this passage possibly refer, except to the time and event of the creation?* I think it impossible for his Grace to explain away this proof.

* This seems a proper place for introducing a note from H. S., on a peculiarity of the Hebrew language in its mode of managing its verbs.

'The nature and construction of the Hebrew language is *arborous*, or partakes of the nature of *a tree*. Thus all parts of a verb spring from one particular part, (the third person singular of the preterite of Kal,) which is called *its root*. And thus, also, in a sentence, all the verbs draw their meaning and time from the first or principal one, and grow out of it, assuming from the leading verb their absolute or positive time, each of them bearing in itself a different time or tense relative to the leader.

'There is no regular present tense in the formation of the Hebrew verb: it is supplied by the participle and the verb "*to be*," expressed or understood as in English, "*I am loving*," is equivalent to "*I love*." The present, also, is sometimes expressed by the preter, and sometimes by the future, which assume the present signification from the context. Thus, if a present precedes or leads, (and the participles are always present,) the verb or verbs following, if connected by the letter *vau*, (as will be more particularly explained below,) is or are *present* also, although in themselves, without reference to the governing or leading verb, they are preter or future. But a *leading* preterite, or a *leading* future, in all cases, retains its proper sense, as will appear more plainly from what follows on the *vau* conversive.

'*Vau* conversive converts preters into futures, and futures into preters; as, "I will raise up (future) a prophet, and will put (preter) my words," &c. This is the rule. "When two or more

Will he descend to the special pleading of saying, " Oh ! I made a mistake. Some authors say, that the sabbath was

verbs are connected in Hebrew, the governing or leading verb expresses the *absolute* and general time to be understood throughout the series ; and the subordinate verbs are in this respect elliptical ; that is, have the temporal (*tense*) power of the verb by ideal communication implied in them ; but *relative* time, or some other additional meaniig,is gnenerally expressed by their own proper intrinsic power. And sometimes the modal or personal power of a governing verb is understood in them."

' According to this rule, when the governing or leading verb in a series is preterite, the subordinate is generally future: future as expressing what is *subsequent to that expressed by the governing verb ;* but preter, *in sense,* as carrying on the time of the leading verb. And *conversely,* when the leading verb is future, the subordinate may be preter, as expressing what is to precede the leading verb; but future *in sense,* as carrying on the time of the leader. So that the governing verb is *simple,*—its own proper time and the absolute time being the same: and the subordinate is *complex,* as *implying* the time of the governing verb, and *expressing* relative time by its own proper power. Thus, in Gen. i. 1, " *created"* is preter, and accordingly extends its time through the whole series of verbs connected with it in the chapter,—and this even though an incidental sentence, not so connected, may intervene ; as, " Let there be light :" for the connexion of time is resumed after such incidental sentences :—" And God said," future (as subsequent in act, to " *created"*) converted into preter in sense, the time being derived from " *created,"* by the connecting link of *vau* conversive. And so on with, " *And God divided,"* " *And God called the light,"* &c. But it must be remembered, that it is not the *vau* which converts, but the governing verb, which transmits its power down through the *vau,* or any other conjunction. The very meaning of *vau* expresses connexion, as it signifies a " *hook,"* or " *link."* '—H. S.

' In Gen. ii.3, "he sanctified" and " he blessed," are future in tense, and preter in sense, being connected with the leading verb, which is preter. And in Exod. xx. 11, " he blessed" is the leading verb, and preter, both in tense and in sense ; and " he hallowed" is future in tense, and preter in sense, being connected with a leading preter.'—H. S.

instituted a fortnight before, at the wilderness of Sin; *that* must have been the past time, when it was blessed and hallowed." But even this miserable plea I cannot leave them. When I come to consider that transaction, I hope to prove that the sabbath was *not* instituted then. For our present purpose, it is sufficient to say, that during the whole course of that transaction, not one word is said about *blessing* or *sanctifying* the sabbath.

But some one may say, (I don't think his Grace would,) that Moses has not given the words of the commandments precisely as they were spoken. But the testimony of Moses himself is decidedly against him. I have before alluded to the words prefixed to the commandments in Exod. xx. "God spake *these* words." And in Deut. v. 22, he asserts that the words which he had given in the commandments in the preceding verses, were the words actually spoken. "THESE WORDS the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me."

Hence it appears that the words which Moses gives, both in Exodus and in Deuteronomy, are the very words which were delivered, and the very words which were written on the two tables of stone. It is quite immaterial whether Moses, in the above quotation, means the first tables or the second tables; for the second tables were an exact copy of the first. Exod. xxxiv. 1. "I will write upon these tables the words that were in the first tables, which thou brakest." And in Deut. ix. 10, in speaking of the first tables, he says, "And the Lord delivered unto me two tables of stone, written with the finger of God; and on them was written according to *all the words*, which the Lord spake with you out of the midst of the fire in the mount in the day of the assembly."

And in Deut. x. 2:—"And I will write on the tables *the words that were in the first tables*, which thou brakest; and thou shalt put them in the ark:" (verse 4:) "and he wrote on the tables according to *the first writing*, the ten commandments *which the Lord spake unto you in the mount*, out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark, which I had made; *and there they be*, as the Lord commanded me."

It appears, therefore, that the words which Moses had written in the commandments, both in Exodus and in Deuteronomy, were the exact words which were spoken; and that the very same words were written, both on the first and second tables of stone; both upon those which he broke, and on those which he put into the ark. And for the accuracy of those words, he appeals to the very tables themselves which were then lying in the ark before them. Can evidence be stronger to prove that the words which we now have, are the precise words spoken on Sinai?

The summing up of the whole is, that the words in Gen. ii. 3, were actually spoken at the time of the creation, and that God did actually, on the seventh day after the creation, bless and sanctify that day. His Grace, in page 12, says, that "even granting the expression of the Lord's sanctifying the sabbath were to be referred to the time of the creation, yet the command to Adam is only *supposed*, for none is recorded." This expression surprises me.

But how did he bless and sanctify it? He did not bless and sanctify it by conferring upon it any natural superiority or pre-eminence. As to its appearance, it was not distinguishable from other days. There was only one possible way, which we can conceive, by which he blessed and hallowed it, and that was by a command to man, and

through him to his posterity, to keep it holy, as a day blessed by the Creator. I have proved that it was really blessed and sanctified at the time of the creation. And until his Grace can show any other possible way in which it could have been done, we must conclude that a commandment to that effect was immediately issued to man after his creation.

The mode of getting rid of that embarrassing sentence of Gen. ii. 3, used in his Grace's pamphlet, is copied from Heylyn, and was invented by Tostatus; and has been called a *prolepsis*, or anticipation, by which a fact is said to have taken place at one time which really took place at another.

His Grace must know that the best mode of expounding scripture, is by making one part an interpreter of another. A passage or a word in one part, where it is doubtful or obscure, may be explained by the same or a similar one elsewhere, where it is clear and certain. And doubtless so able an expounder of scripture as his Grace would have given us an example of such a prolepsis from scripture, if he could have found one within the whole compass of the Bible, and he would thus have avoided the hard necessity of being driven to invent the fanciful example he has given us about the Annunciation. Such an example, however, he must have found in Heylyn, from whom he borrowed his argument. But perhaps he felt the ground to be untenable, as he neglected to take possession of it. But having been used by so great a man, to whose authority his Grace most particularly directs his readers, we cannot leave it standing.

The following is the example quoted by Heylyn to prove such a prolepsis or anticipation. Gen. i. 27. "So God created man in his own image, in the image of God created he him; *male and female created he them.*"

And yet he asserts that the woman was not created then, nor until after the work of creation was finished: indeed, he drives his argument so far, as to say that she was created on the seventh day, and, therefore, that God did not rest!

The word used for "*man*," in the account of the creation, has the same meaning as "*homo*" in Latin, and signifies both male and female. It is true, that the particular manner of woman's creation is not *mentioned* until *after* the mention of the *rest* of the seventh day; and from hence Heylyn supposes that she was not made until then. But this mode of expression is usual in the Bible, and in all authors. A simple fact is stated briefly, not to interrupt the narrative, and then the author returns to it, to give the particulars;* and this is the way in which any reader of ordinary capacity would have understood the above passage, compared with that which gives a particular account of the formation of woman, Gen. ii. verses 21, &c. We have sufficient proof that woman was not formed after the conclusion of the creation; for it is said, (Gen. ii. 2,) "And on the seventh day God *ended*† his work which he had made, and he rested on the seventh day from *all* his work which he had made." Therefore nothing was made after the sixth day.

But let us follow Heylyn's argument out, and see to what conclusions it would lead. On his principle, I am justifiable in founding the following argument. 'The par-

* See a similar instance in Gen. vii. 13, where the entrance of Noah and his family into the ark, and also of beasts and cattle, and creeping things, fowl and birds, is mentioned after the flood had been forty days on the earth. According to Heylyn's mode of argument, this would have been the real time of their entrance; and the preceding mention, in verse 7, and seq., only a prolepsis.

† Or *had ended*. There is no pluperfect tense in Hebrew.

ticular account of the formation of woman is not given until after the conclusion of the creation, and after the *rest*, and therefore she was not made until after. In like manner, the particular account of the making of man is not given until afterwards. Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Therefore man was not formed until after the seventh day. And in like manner, Gen. ii. 5,—"And every plant of the field before it was in the earth, and every herb of the field before it grew." Therefore trees, herbs, and plants, were not made until after the seventh day. And again, Gen. ii. 19, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air." Therefore beasts and birds were not made until after the seventh day. And so nothing living was formed within the six days, but creeping things and fishes. Man and woman, and beasts and birds, and plants and herbs, were all prolepsis, and anticipation!' The absurdity of these conclusions shows the absurdity of his argument and instance. His Grace acted wisely in not borrowing Heylyn's example along with his argument. Much better to make one.

The first chapter of Genesis merely states the outline of the facts of creation—gives a catalogue of the things created, and the order of time of their formation. Particulars, and mode, and manner, are reserved for subsequent detail. The mode of formation of human creatures—of man and woman—most particularly concerned those for whom the account was written; and therefore is most circumstantially related. The male is informed that his body was made of the dust of the ground, of the vilest material, to keep him humble. He is told that his soul was formed by the breathing into him the breath of the spirit of the Almighty, that he should remember the high

and pure origin of his spiritual nature. He is informed that woman was not formed immediately from the dust, but from the body of man,—of purified, rectified, and refined dust,—of the finest clay,—of the body of man, of the part nearest his heart, that he might admire the delicacy and refinement of her nature, and love her, even as his own flesh.

Heylyn, to whom his Grace particularly refers as authority, as well as Bramhall and Barrow, deny that there was any sabbath known in patriarchal times; and, as proof, they affirm, that no notice is taken in the Mosaic history of any such observance. But it seems to me that they very much mistake the nature of biblical history, if history it may be called. Scripture is a revelation of God's will, and of God's laws, of motives to obedience, and of dissuasives from sin. Its purposes are to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Its object is, "to make us wise unto salvation through faith which is in Christ Jesus." It is not a continued history of facts, and a repository of manners and customs: these are occasionally mentioned, and we have detached portions of history, so far as they may conduce to the grand objects in view. It is true that his will is sometimes revealed by his expressed approbation and disapprobation of human actions; but where a positive command is solemnly and authoritatively given, the fainter modes of communicating his will are not exhibited. Moses wrote shortly after the giving out of the law. It was unnecessary while their imagination and remembrance yet glowed with the splendour and effulgence of Sinai, the trumpet waxing louder and louder, the thunder shaking the wilderness, the devouring fire burning on the mountain, and the voice of God commanding the observance of the sabbath; it was unnecessary to point to the glow-worm motive of patriarchal practice.

But what kind of history have we of the world before the time of the giving of the law on Sinai? What history have we in the period from Cain and Abel to the birth of Shem, Ham, and Japheth, a period of nearly two thousand five hundred years? Nothing but the connecting links or joints of a genealogy,—the petrified vertebræ of the back-bone of the skeleton of history. Is it here we are to look for manners and customs? What should we think of a history from the origin of the republics of Greece down through Rome to the present time, consisting of the names of a single line of descent? Should we expect there to find the manners of Greece and Rome and Europe?

Then again, from the flood to the call of Abram, (with the exception of the short notice of the confusion of languages,) what history have we for these fourteen hundred years? Nothing but another genealogy. In fact, until the call of Abraham, we have nothing like continuous history: there were only four hundred and thirty years from that time to the giving out of the law, and for the last hundred years from the death of Joseph to the last days in Egypt, we have no history. And because the sabbath is not mentioned in that short period, thus reduced to three hundred and thirty years, our authors draw the proof of the conclusion of its non-existence. This is one of the proofs upon which they most rely; but if I do not give most undeniable and convincing proof to the contrary from the nature of scripture history, I consent to give up the argument altogether.

The omission of mention of an observance for three hundred and thirty or four hundred and thirty years is no proof of its non-existence.

I can produce an instance of an observance, which we know to have been continually practised, which is not once mentioned in the history from the death of Moses and entrance into Canaan, Numb. xxviii. 10, to the time of

Elisha, 2 Kings iv. 23, a period extending from the year 1452 before Christ to the year 895, comprising five hundred and fifty-seven years,—a much longer period of history than we have of the patriarchal age;—and then only slightly and incidentally alluded to. And what is that observance? It is the SABBATH!

I can also produce another observance, which is not once mentioned from 1491 to 588, a period of nine hundred and three years. And what is that observance? No less than the continued standing miracle of the *sabbatical year*; although we know that it existed for upwards of four hundred years of that time. And more strange still, it never was once mentioned by Jeremiah when he predicted the captivity of seventy years; although that number, as we learn from 2 Chron. xxxvi. 21, was determined on from the number of sabbatical years, which had been omitted, viz. seventy, or for a period of four hundred and seventy years; and if it had not been for that short notice in Chronicles we should not have known that it ever had been omitted, or when it had first been omitted—but by reckoning back, we find that it was first omitted by Saul.

I can still mention another observance which is not mentioned from Deut. xvi. 2, &c. 1451 years before Christ, until the time of Isaiah, 623 years before Christ, a period of eight hundred and twenty-eight years. And what was that observance? The *Passover.*

Now these instances are much stronger than the omission of the sabbath in patriarchal times; because all these observances in these latter periods were *attended by miracles.* For the sabbatical year, a double provision was produced in the preceding or sixth year; and on the sabbath, and on their attendance on the passover, their enemies were miraculously withheld from attacking them.

But methinks I hear our opponents, when compelled

to give up this argument, endeavouring to break their fall, and come as gently as they can to the ground, and arguing thus: "It is true, that in the history of those times there is no mention of the sabbath; because during this period there were written devotional and religious books. Look there, and you will find it; these are the Psalms of David, the Proverbs, and the Ecclesiastes of Solomon."

Well, come; here are the Psalms, the great devotional book of the Israelites, written by David, the inspired king, the sweet singer of Israel, in which frequent mention is made of public worship, of the tabernacle, of the sanctuary, of the solemn assemblies. Here, if anywhere, we may expect to find it mentioned, frequently mentioned. Well, how often does it occur in the Psalms? NOT ONCE.

Well, here are the Proverbs, the wise sayings of the wisest of men, on the all-important subject of religion. How often does it occur? *Not once.* Well, but there is the book of Ecclesiastes, the book of the Preacher, there surely you will find it. How often does it occur? *Not once.* And yet we know that it was observed all that time.

Let us, then, hear no more of the argument of the omission of its mention in the history of Moses of patriarchal times, as a proof of its non-existence.

I have now shown that we had no reason to expect to hear of the sabbath in patriarchal history. I have also proved that its not having been mentioned is no proof that it did not exist. During this argument I conceded that the preceding history exhibited no proofs of its existence; and I did so that I might argue with the objectors on their own grounds. I have shown, that even supposing their premises true and their facts correct, their conclusion would not follow. I now proceed to show that their premises are false, (I use logical language,) and their facts erroneous.

From what I have already said, it appears that we have no reason to expect direct mention of the sabbath in the book of Genesis, after the command so distinctly given at the creation. The utmost that we may reasonably expect to find, is traces of, and allusions to it. Such traces we shall find not only there, but even in heathen nations, who would have been averse from borrowing from the Jews, and who must have carried the principle and practice with them at the time of the confusion of languages and the consequent dispersion. If the observance itself be not found in heathen nations, yet we find its outlines and framework, outliving every other command, outliving all other revelation, outliving even the knowledge of the true God. The division of time into weeks of seven days was very ancient and very universal. Several authors have given long enumerations of countries, where the division subsisted. Homer and Hesiod, the most ancient of Greek writers, mention weeks of seven days. Among all nations of the earth the number seven has maintained a pre-eminence above all other numbers. Could this have been from any intrinsic excellence or convenience in itself? I have the valuable testimony of the learned Heylyn to the contrary, although intended to answer a very different purpose from that for which *I* use it. He endeavours at great length to show "the number *seven* has no excellence or preference in nature beyond any other number. On the contrary, arithmeticians condemn it as the most barren of all numbers." If then there be nothing *intrinsic* to recommend it, but, on the contrary, everything to condemn it, there must have been some very powerful *extrinsic* circumstances to have given it the paramount pre-eminence above all numbers. An even number would have been a much more convenient division, the number *ten* would perhaps have been most convenient of all; and accordingly, when the

French revolutionists abjured revelation, and endeavoured to accommodate their institutions to reason, they rejected the hebdomadal division, and established decades. They considered this an important and necessary step towards the overthrow of revelation and the establishment of the age and reign of reason.

In all nations, whether pagan or worshippers of the true God, even before the time of Moses, the number *seven* has had a sacred character. A volume of quotations could be made to prove this. The division was incorporated into the Roman law, and the names of the days called after the heathen deities and the sun. The same names were transferred from thence into the civil law which grew out of it, and spread over all continental Europe; and from thence those names found their way with the Norman code and language into our judicial and legislative proceedings.

In the Bible, from the most ancient times, the number seven seems to have been held in peculiar favour both by God and man. The Lord says that vengeance shall be taken sevenfold on any one that slew Cain. Lamech says, that if Cain be avenged sevenfold, Lamech shall be avenged seventy-and-sevenfold. Noah was ordered by God to take of *clean* beasts by sevens—seven males and seven females. Jacob bowed himself to Esau seven times, a kind of reverence, I should suppose, borrowed from religious worship. In Pharaoh's dreams, sent by God himself, there came up seven fat kine, and then seven lean kine. In the second dream came up seven ears of corn full and good, and seven blasted ears; and Joseph tells Pharaoh that "God had showed him what he was about to do." These two dreams represented seven plentiful years and seven years of famine. And perhaps it is not refining too much to say, that the number of the years of plenty and of famine, as well as of the dreams, were chosen to show to Pharaoh that they pro-

ceeded from the God of the Israelites, the Creator of the world, of whom the Egyptians must have heard from the Israelites, and Pharaoh from Joseph, then in high favour; and who could not have been mentioned as the Creator of the world, without the surprising detail that He had created it in six days and rested on the seventh. Joseph mourned for his father seven days, or a week, (sabbat;) and when the latter Pharaoh was plagued, he was allowed after the first plague a respite of seven days. Balaam, who was not an Israelite, prepared seven altars, and sacrificed seven bullocks and seven rams, showing that the number seven was usual in the religious worship of those times.

The division of time into weeks was known in the country from whence Abraham came out. They could not have learned it from him, for he never returned, and our opponents deny that he ever knew it. Laban, in Charran, says to Jacob, "fulfil her week," (sabbat;) that is, the week of rejoicings usual at a wedding. Here then a week made the principal feature in an old custom; and we know that customs, more particularly in the East, require a number of years to establish them. The knowledge of the true God was still known in that country, although mixed with superstition; and as weeks were also known, we may conclude that the sabbath, which made the week, was also preserved.

The same custom of having a week's rejoicings on a marriage was observed among the Philistines, who were heathens, in the time of Samson. Judges xiv. 12: "The seven days of the feast." The same word in Hebrew signifies *seven days* and *a week*.

There are also evident traces of the sabbath at the time of the flood. "Gen. vii. 4: "The Lord said unto Noah, Come thou and all thy house into the ark for yet seven days, (a week, sabbat,) and I will cause it to rain upon

the earth forty days and forty nights."* The same word is used as in all cases in which a week is intended; therefore the command was given on the sabbath preceding the week or seven days mentioned, and most probably given from the divine presence, † and the week follows

* From the account in the text it might seem as if the flood lasted only forty days and forty nights; but these days are mentioned as the particular period at the end of which two events happened: first, ver. 4, the waters at that time had risen so high as to destroy all living creatures; and, 2ndly, ver. 17, they had risen high enough to float the ark. It was thirty cubits high; we may therefore suppose it to have drawn one half, or fifteen cubits. This appears also from ver. 20; for the waters prevailed fifteen cubits above the mountains, and immediately on the cessation of the flood, before the waters could have fallen, the ark touched the top of Ararat. We learn from ver. 24, that the "waters prevailed upon the earth an hundred and fifty days;" and from chap. viii. 3, that "at the end of the one hundred and fifty days the waters were abated;" and ver. 4, that the ark rested at the end of five months.

† I am strongly led to believe that the glory and the divine presence, which I think never had been withdrawn since it was placed at the east of Eden, moved, just before the flood, into the ark, as it moved into Solomon's temple; otherwise we should expect that the commands of God should have come from heaven, or at least from *without*; but on the contrary, they came from *within* the ark. Thus, before Noah entered, chap. vii. 1, the command is, "COME thou, and all thy house, INTO the ark." And in chap. viii. 16, when they were in the ark, the command is, "GO FORTH of the ark, thou and thy wife," &c.

We know from 1 Pet. iii. 18—20, that Christ preached to the wicked antediluvians for one hundred and twenty years before the flood. How could he have preached to such rebellious and carnal persons, as to leave them without a shadow of excuse, except accompanied by some divine and visible symbol of his presence, which they could not mistake? but we do not read anywhere in scripture of any such symbol but one. When the Israelites were murmuring and disobedient, and a communication was about to be given in consequence of their disobedience, the cloud always assumed the appearance of fire.

during that week they went into the ark. After the seven days the flood began—on the first day of the following week, on the seventeenth day of the second month. The waters prevailed one hundred and fifty days, or five months, and the ark rested on Ararat on the seventeenth day of the seventh month, the one hundred and fifty-first day. The one hundred and fifty days contained twenty-one weeks and three days, and therefore the last of the one hundred and fifty days was on the third day of the week, and the seventeenth of the seventh month was the fourth day; and from thence to the first day of the tenth month, when the mountains appeared, we have seventy-three days exclusive;—so that the last of these seventy-three days, or the last of the ninth month, must have been the sabbath. We then have a period of forty days beginning with the first day of the week, and on the fortieth day, or fifth day of the week, he sent forth the raven, expecting it to return on the sixth, so that he might inquire of the Lord on the seventh, or sabbath. Instead of sending forth the dove immediately, he waited for seven days, (for it is said, on the *second* occasion of sending her out, that he waited yet *other* seven days: therefore he must have waited seven days before he *first* sent her out,) he sends her forth at intervals of seven days from the day he sent forth the raven; and therefore always on the fifth day of the week, expecting her back on the sixth, or to have it decided on the sixth, that she would not return, that he might inquire of the Lord on the seventh, the usual day of holding communications with him. By this reckoning, the dove was sent out the third time on the first day of the twelfth month, and the fifth day of the week.

Let us now consider the day on which God actually did speak unto Noah. It was on the twenty-seventh day of the second month. The year of the flood consisted of three

hundred and sixty days. I have shown above that the day of the commencement of the flood, the seventeenth of the second month, was the first day of the week; from that day to the twenty-seventh of the second month of the second year, including both, is three hundred and seventy-one days, or exactly fifty-three weeks; and, as the first day of that period was the first day of the week, so must the last or twenty-seventh be the last or seventh day of the week or sabbath; and on this day God made his communication to Noah, and desired him to go out of the ark. And as they took six days going in, we may conclude that they took six days going out. And on the day after he builded an altar, and offered sacrifices, and had communications with the Deity. And this day it appears was the sabbath also; and of this we have further proof,—for, in verse 21, it is said, "The Lord smelled a sweet savour." Now, the literal meaning of those words is, "a savour of REST,"—not, it is true, *sabbat*, but another word frequently used for the rest of the sabbath. Thus the sabbath shines even through the dark and tempestuous year of the flood from the beginning to the end. And our calculation carried on from the sabbath, the day of the divine communication, seven days before the flood, and the sabbath immediately preceding the flood, to the last day in the ark, also a sabbath, and a day of divine communication, to the day after the work of debarkation, marked with a strong appearance of a sabbath, a day of public worship, a savour of REST.

I have one more argument to prove the antiquity of the sabbath, even so far back as the creation: and this I find in the Hebrew language itself. Every person is ready to grant that the Hebrew is the most ancient language of the world. I hope to prove that it has continued from the time of the creation, and that it was not confounded at Babel.

It is generally allowed that the earlier numbers, the digits preceding "*ten*," are amongst the very first primary words of any language. Therefore the number "seven" in Hebrew must have been coeval with the origin of the language. Now it is very remarkable, that the words in Hebrew, which signify *seven*, *rest*, *week*, *and sabbath*, are all the same, with a very slight variation; and this connexion must have been as old as the language, from the very origin of which, the connexion between *rest* and the number seven must have existed. And this we cannot account for in any other way than by the Mosaic narrative of the creation, the rest on the seventh day, and the command to keep it holy.

I have now to prove the chief step in the above argument, viz. that the Hebrew language had not been confounded, but had existed from the creation. From the creation to the confusion and dispersion at Babel, there had been only one language, Gen. xi. 1. Therefore, if we prove that Hebrew was the language spoken before the Babel transaction, we need not go higher.

Abraham and his descendants were called Hebrews, from Eber, or Heber, great-grand-son of Shem. Some persons, anxious to make new discoveries, and preferring a novel bad reason to an established good one, have endeavoured to derive the name from "*eber*," which signifies beyond, because Abraham came from beyond the Euphrates. This derivation is fanciful; but the arguments for the former seem to me to be insuperable.

In the very short history after the flood, consisting almost entirely of genealogies, we find proof that Eber was a distinguished character. Although so much had previously been said of Shem, and it had even been prophesied that God should dwell in the tents of Shem, yet, in Gen. x. 21, Shem is distinguished as being "the father of all the chil-

dren of *Eber*." This is a strong testimony to the distinguished character of Eber, as well as a proof that all his descendants were to be called after him. The reason of mentioning this in the history, is to show that from Shem were to be descended those who, on that account, were to be called "*Hebrews*,"—that is, Abraham and his family, and the Israelites. This is decisive proof that Abraham and his family were called Hebrews, from Eber, or Heber, and that the Hebrew language was the language of the patriarchal family.

The confusion and dispersion happened in the days of Peleg; "for in his days the earth was divided." Gen. x. 25. The meaning of the name was "*division*," or "*dispersion*."* And "the earth was divided," means the dispersion consequent on the confusion of languages. He was the son of Eber, who had two sons, Peleg and Joktan. On account of Peleg alone being mentioned, it is supposed, with great appearance of probability, that the confusion happened between the births of Peleg and Joktan. We may, at least, be certain that it happened before the birth of Reu, Peleg's son; after which Peleg would not have been mentioned. Reu was born when Peleg was thirty years of age, and the event must have happened within those thirty years. But taking the utmost possible range, it must have happened in Peleg's lifetime; and Peleg died before Noah, Shem, and Eber. For my present argument, it does not signify at what time of his life it happened; and therefore, for the sake of precision and calculation, let us fix upon the twentieth

* 'Peleg, in Hebrew, signifies a *division*, a *portion*, and also (as in Job xx. 17) a *stream*, by which water is distributed: hence the Greek word πελαγος, and the Latin *pelagus*. It occurs in Judges v. 15, 16; 2 Chron. xxxv. 5. 13; and in Chaldee, Dan. ii. 41; vii. 25. Ezra, vi. 18.'—H. S.

year* of Peleg, as the year of confusion. That would have been a hundred and twenty-one years after the flood. Now, Noah lived three hundred and fifty-eight years after the flood, Shem five hundred and two years, and Eber five hundred and thirty-one years. Therefore Noah outlived the confusion and dispersion upwards of two hundred years; Shem three hundred and eighty; and Eber more than four hundred years. Noah lived fifty-eight years after Abraham was born. Shem and Eber both lived many years after Abraham's departure from Haran, (or Charran,) to come to Canaan. Shem outlived Abraham thirty-five years; and Eber outlived Abraham sixty-four years. When Eber died, Jacob was seventy-nine years of age. Well, therefore, might Abraham and his descendants be called the children of Eber.

It is quite clear, then, that the confusion and dispersion must have taken place many years before the death of

* The following table of Chronology after the flood will show the dates of the births and deaths of the patriarchs necessary to be known for the understanding of the above argument.

Years between each.		Birth—Year after the flood.		Death—Year after the flood.	
				Noah	350
				Shem	502
Between the flood and Arphaxad, son of Shem	2	Arphaxad	2		
Arphaxad to Salah	35	Salah	37		
Salah to Eber	30	Eber	67	Eber	531
Eber to Peleg	34	Peleg	101	Peleg	340
Peleg to Reu	30	Reu	131		
Reu to Serug	32	Serug	163		
Serug to Nahor	30	Nahor	193		
Nahor to Terah	29	Terah	222	Terah	427
Terah to Abram	70	Abram	292	Abraham	467
		Ditto, departure from Charran	367		
Abraham to Isaac	100	Isaac	392		
Isaac to Esau and Jacob	60	Esau and Jacob	452		

Noah, Shem, and Eber. And from the favourable mention made of these three patriarchs, it is most improbable that they, and particularly Noah and Shem, who had witnessed the wonders and vengeance of the flood, should have lapsed from the worship of the true God, more especially as we find that worship to have been maintained in that same country for many years after. And as to Noah, we are absolutely certain that he persevered in his devoted obedience to the end of his life, because he is mentioned as the head of the faithful, by the Almighty himself, long after his death. Ezek. xiv. 14. "Though Noah, Job, and Daniel were in it," &c. And in Heb. xi. 7, we have a strong commendation of his faith. Whence it is certain that he continued faithful unto his death, which happened two centuries after the dispersion. We know also, from many other passages of scripture, that the knowledge and worship of the true God were preserved in that country for many years after the transactions of Babel. See Gen. xxiv. 31—50; xxix. 32, 33, 35; xxx. 6, 27; xxxi. 29, 49, 50, 53.

There is one strong argument remaining to prove, that the Hebrew language,—the language of Heber and his descendants, and of the patriarchs, and of the inhabitants of Chaldea—was not confounded or changed. It appears that *all* the rebellious, all who builded the tower, had their language confounded, and were *scattered and dispersed from that country.* It follows, therefore, that those who were *not* scattered, had not their language confounded; but Eber and his descendants still remained settled in the same country, were not scattered, and therefore their language—the Hebrew language—was not confounded or altered, but remained the same as it did before the attempt to build the tower of Babel; and consequently the same as it had been from the creation. And in that language, —taught by God himself to man at the creation,—the

number *seven*, or *seventh*, is indissolubly connected with *rest*, and with the sabbath.

SECTION X.

WILDERNESS OF SIN.

We come now to a most interesting and important stage of our journey through this investigation, as it was to the Israelites in their passage through the wilderness. In the transactions in the Wilderness of Sin, the able authors who are opposed to us think that they find irrefragable proof, that the sabbath was not known to, or practised by, the Israelites before that time; and yet in those very transactions I think I can discover sufficient evidence not only to refute their arguments, but to establish a directly opposite conclusion. Great and eminent men are against me,—Heylyn, Bramhall, Mede, &c. But here, again, the great genius of these men has led them into error. These lofty travellers, mounted on their stately dromedaries, in passing the desart, have surveyed with eagle-eye the vast expanse; but they have been too highly raised to see the light prints of angels' footsteps, which have shown to me, who travelled on foot and close to the ground, the path which has led me to the truth, and saved me from error. And that my readers may arrive at the same conclusion, I must request their diligent perusal of the sacred narrative of the transaction. A minute investigation of this passage of scripture is calculated to clear up many difficulties in our subject, and will amply reward the diligent inquirer after truth, and the admirers of holy writ; which, the more closely

it is examined, the more consistency and harmony it unfolds.

It appears from Exod. xvi. 1, that the Israelites came to the Wilderness of Sin on the fifteenth day of the second month after their departure out of Egypt. So far we are all agreed; but here our agreement ends.

Heylyn says, that this day was the 'sevennight' of the sabbath kept after the six days of manna. This I deny. He says also, that on that very night of their arrival, the quails were sent, and on the next morning the manna. This I will show to be impossible. Hence he argues that this ought to have been the sabbath, if a sabbath had been previously kept, and yet they travelled on it. But I hope to show that not *that* day, but the next, the sixteenth, not only ought to have been, but actually was, the sabbath.

With reference to the same transaction, Mede says, 'Certain I am that the Jews kept not that sabbath till the raining of manna; for that, which should have been their sabbath the week before, had they then kept the day, which afterwards they kept, was the fifteenth day of the second month, on which day we read, in the sixteenth of Exodus, that they marched a wearisome march, and came *at night* into the Wilderness of Sin, where they murmured for their poor entertainment, and wished they had died in Egypt. *That night* the Lord sent them quails, and the next morning it rained manna, which was the sixteenth day, and so six days together: the seventh, which was the twenty-second, it rained none; and that day they were *commanded* to keep their *sabbath*. Now, if the twenty-second day of the month was the sabbath, the fifteenth should have been, if that day had been kept before; but the text tells us expressly that they marched that day, and, which is strange, the day of the month is never named, unless it be once: otherwise it

could not have been known that that day was ordained for a day of holy rest, which before was none.'

Bramhall also says, 'The first sabbath that we find in holy scripture to have been ever observed by the Israelites, was in the wilderness, upon the seventh day after the first falling of manna, which was the two-and-twentieth day of the second month; but *it is evident* that the fifteenth day of the same month, which ought to have been their sabbath or day of rest, if they had constantly observed any sabbath, or weekly day of rest, before that time, was not observed as a sabbath or day of rest at all, but spent in journeying and in murmuring. Exod. xvi. 1. From whence one of two things must *necessarily follow;* either that the Israelites in the wilderness (when they were at their own disposition) did observe no weekly sabbath before that time; or that they observed it not upon the same day of the week that they did afterwards. Whethersoever of these they admit, either the one or the other, their pretended necessity of the universal observation of the seventh day from the first creation by virtue of a positive law of God, given to all mankind, *doth fall flat to the ground.*'

It may seem hopeless to struggle, when laid 'flat on the ground' under the horns of such a dilemma; but I trust to the 'truth to set me free,' and enable me to cut off both those horns assuming so irresistible a front, or, in plain English, to show that they are both altogether erroneous.

We are all agreed that the Israelites came to the Wilderness of Sin on the fifteenth day of the second month, exactly a month after their departure from Egypt; but we agree no farther. The common error of these three great men is the supposition, that quails were sent that evening of the fifteenth, and the manna next morning, and so on for six days, and that the sabbath was on the twenty-second.

All this I expect to show to be erroneous by incontrovertible proof. And by the same kind of proof, I expect to establish the following to have been the real particulars and circumstances of the transaction. "I speak as unto wise men: judge ye what I say." They came to the Wilderness of Sin late in the evening of the fifteenth, the day of their journey from Elim. They continued murmuring a great part of the night, in the course of which the quails and manna were promised through Moses, and at the same time he announced that the glory of the Lord, the symbol of the divine presence, should appear *next morning*, that is, on the sixteenth, at which time it did appear, and then they were told by God himself that the quails should come in the *following evening*, and manna the next morning; that is, on the evening and morning of the seventeenth. That day on which these promises were given from the divine presence, was the sixteenth, and the seventh before the *manna* sabbath (if I may so call it). And on that day they *did rest, because it was the sabbath*; a divine communication was granted, *because it was the sabbath*, and the granting of the quails and manna was suspended until the day was over, (notwithstanding their urgent necessity,) *because it was the sabbath*. So soon as that day was over, viz. at even, at six o'clock, which with them was the commencement of the next or first day of the week, or seventeenth of the month, the quails came; and in the following morning of *the same day*, the manna was sent: and so on for six days, and the seventh was the manna sabbath, which was the twenty-third day of the month, and not the twenty-second, as our authors suppose. If I establish these points, all their arguments fall flat to the ground, and the proof will be all in our favour. And I expect, moreover, to find in this chapter, on close inspection, several intimations and proofs, that the sabbath was not then instituted for the first

time, but previously known,—the institution known and remembered, but the precise day, perhaps, forgotten during their captivity.

It is agreed on all hands that their journey on the fifteenth was very long. Shaw travelled the same road from Elim. It took his company nine hours from Elim ON CAMELS to come to and *cross* the desert of Sin. The Israelites, however, did not go quite across it,—they stopped in it; but their company consisted of a mixed multitude of men, women, and children, *all on foot*. Therefore, at soonest, they could not have arrived before evening, or six o'clock. Now, let us suppose ourselves present, and watching the time which the various transactions required. Six hundred thousand men, and a proportional number of women and children, arrive at evening. They first pitch their camp; they then examine their stores of provisions; they find them deficient. Then must there have been the working up of a conspiracy, and a communication to and fro among that vast multitude; then the communication from the assembled body to Moses, and from Moses to God; from God to Moses, and from Moses and Aaron to the people. Now, what time did all this process require? Most certainly not less than twelve hours. In truth, it must have lasted all night. It was then *the full of the moon*, and any one residing in Ireland knows how favourable moonlight is for works of rebellion. But what time, think you, gentle reader, do Heylyn and Bramhall allow for these transactions? Why truly *no time at all!* The Israelites, according to them, come to the wilderness at even, at six o'clock; and at six o'clock on the same evening, *after all these transactions*, the quails are sent, and next morning the manna. So that, to make their account possible, time must have stood still during all those transactions.

But what time, think you, gentle reader, was there for

all these transactions on Mede's hypothesis? Why, truly, *much less than no time.* He says, that they did not arrive until night. Suppose at nine o'clock; and yet quails came at even, at six o'clock of the same evening. So that to make good his argument, time must *not only have stood still,* to allow space for those multiplied transactions, but it must have actually *gone backwards* some hours to get at *the even* for the coming of the quails. Where now are Bramhall's horns, and where is Mede's certainty?

But I have still stronger proof. During the progress of the murmuring—take it as early as you please, annihilate time, and place it at even—Moses tells them that *in the morning* they "shall see the glory of God."* And when the glory of the Lord did appear *in the morning,* the Lord said, "*At even* ye shall eat flesh, and in the morning ye shall be filled with bread," ver. xvi. 12. "And it came to pass, that at even the quails came up, and covered the camp, and in the morning the dew lay round about the host." Now, if the glory which Moses told them they should see in the morning was the glory of the Lord which they really did see in the cloud, the quails were not sent until the evening closing the day after their arrival, nor the manna given until the following morning. Indeed, I should consider it rather an insult on my reader's understanding, and puerile trifling, to suppose it necessary to prove that the glory foretold by Moses was to be understood of the glory which appeared so soon after, if some commentator

* In the daytime the usual appearance of the pillar was that of a cloud. When a divine communication was made it assumed the appearance of fire. At night it always assumed the appearance of fire; therefore at that time there could not have been a sign of a divine communication, as during the daylight: this probably was one of the reasons for deferring the communication until morning.

(I forget who) prizing interpretations as the Romans did their luxuries, (the farther fetched the better,) had not stated the doubt that the glory to be seen in the morning might mean the miracle of the manna! But why the manna in the morning should be called a glory more than the quails in the evening, this commentator has not informed us; but the existence of a doubt obliges me to prove that the same thing is intended in both passages. The translators of the Bible considered them one and the same, for in the marginal note on the seventh verse, they refer to the tenth, and in that on the tenth, they refer to the seventh. In fact, the very same word is used in the Hebrew in both places. There are, moreover, other connecting circumstances mentioned, which clearly identify the one with the other. Verse 7, "And in the morning ye shall see the glory of THE LORD, *for that he heareth your murmurings against the Lord.*" And when Moses summoned them before the divine presence, he repeats the very same words, verse 9, "Come now before THE LORD, *for he hath heard your murmurings.*" And in the tenth verse, when "the glory of the Lord appeared in the cloud, the Lord spake to Moses out of the glory, *I have heard the murmurings of the children of Israel.*" Is it possible, then, to doubt whether the same thing be meant in the three verses, when precisely the same words are used; and the same word used in the Hebrew for the *glory of the Lord*, in the different passages?* It seems to me, as I trust it will to my

* The pillar always accompanied the Israelites, or rather led them. It directed their journeyings and their encampments. When it rose, they prepared for a march; when it rested they halted. They had a tabernacle before the order for making one was given on Sinai. On this tabernacle the pillar rested, or rather the tabernacle was pitched where the pillar rested. This place was always without the camp, (Ex. xxix. 43; xxxiii. 7.) This

readers, that proof need not to be more decisive, and that the time occupied in considering these transactions has not been misemployed. Time occupied in examining the minute agreements, and harmonious coincidences of scripture cannot be lost.

The fixing of this date of the first sabbath mentioned, will be very useful for many purposes. We have, thus, the seventh day of the week, and the twenty-third day of the month firmly bound together, which I request my readers to bear in mind.

In this transaction, which has been so much relied on as a proof that the sabbath was not known or practised before that time, I find many traces of the contrary. I have before proved, that after the giving out of the law on Sinai, we have no reason to expect any mention of early practice to enforce the sabbath; and I think I have abundantly proved, that the silence of the Scriptures as to its observance, is no proof of its non-existence. All that we can reasonably expect to find is *traces*, and such traces are numerous and manifest in the history of this transaction. Not only do we find traces of the sabbath, but also of laws antecedent to the giving of the law on Sinai, and among them of a commandment to keep the sabbath. All this I now proceed to show, bespeaking the kind attention of my readers, and their frequent reference to the chapter under consideration.

In the extract above given from Mede, he says, 'that on that occasion, in the Wilderness of Sin, the Israelites were commanded to keep the sabbath.' This is a mistake, for no such command is given. The only command given is to gather a double portion of manna on the sixth day, *because*

explains the meaning in verse 10, of their *looking towards the wilderness*, which is the same as if he had said *from the camp, toward the tabernacle and pillar*.

the following day was the sabbath. If this had been the first intimation or mention of the sabbath, it would have been defined—the Israelites would have been told what it was; there would have been some command to rest and keep it holy, and some reason assigned for so sanctifying it, as we see in Gen. ii.; Exod. xx. Locke lays it down as an abuse of language to introduce new or unusual words without defining them; and he considers the contrary practice of defining, as necessary for perspicuity. Now, Moses is one of the most perspicuous of writers, and we cannot believe that he would have introduced the sabbath to the notice of the Israelites in this slight and incidental way, if they had never heard of it before. But no definition, no explanation is given, nor any command to rest or keep it holy. The only command given is verse 5, "And it shall come to pass, that on the sixth day they shall prepare that which they bring in. And it shall be twice as much as they gather daily." As yet, not one word is said about the sabbath, nor any reason given why they were to gather twice as much on the sixth day. The sabbath was not mentioned until the end of the sixth day, *after* they had gathered the double quantity. All this is unaccountable on any other supposition than that the sabbath was previously known. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man. And all the rulers of the congregation came and told Moses; and he said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake* and seethe that ye will seethe. And that which remaineth over lay up for you, to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said,

* '*To-day*' is added by the translators, but is not in the Hebrew.

eat that to day; for to-day is a sabbath unto the Lord, to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh,* the sabbath, in it there shall be none." My readers are aware, that in Hebrew the same word with very slight inflections signifies *seven*, *seventh*, *rest* and *sabbath*. Therefore, if the sabbath, and the precise inflection of the word denoting it, had not been ~~precisely~~ known, this first mention of it would have been utterly unintelligible. I have given some proofs already, that it had been known before; and I think it will appear, that the knowledge of it had not been lost during the bondage in Egypt, but was not only known to them before this transaction, but that they actually had the commandment for its observance.

I proceed, therefore, to show, that the observance of the sabbath, the cessation from labour on that day, and even the particular mode of rest, had been, before that time, sanctioned by law.

In the fourth verse, "The Lord said unto Moses, behold, I will rain bread from heaven for you, and the people *shall go out* and gather a certain rate every day, that *I may prove them whether they will walk in* MY LAW† *or no.*" And then immediately follows the order to gather a double quantity on the sixth day, *but no prohibition against going out to look for it on the seventh.* What then was to prove them? What law were they to keep? No law was then mentioned, nor any law or order given in the mean time, except to gather a double quantity on the sixth day, and with this they strictly complied. Now read the account of the following sabbath, verse 27; "And it came to

* The translators have here added "which is," and in my opinion it weakens the sense.

† Exod. xvi. 4, "*my law,*" is in the singular number in the Hebrew.—H. S.

pass* there went out of the people on the seventh day for to gather, and they found none." And then, immediately, without any law having been given either *before* or *during* the transactions, they are reproached with having broken God's laws. "And the Lord said unto Moses, *How long* refuse ye to keep my COMMANDMENTS and my LAWS?" Now, this seems to me to be demonstration that the sabbath had been previously known, and its observance enforced by *law* and *commandment*. For one only fact is mentioned; this alone, therefore, could have been a breach of any law or commandment, the simple fact of "*their going out on the sabbath*:" which certainly was not forbidden here, and yet it provoked God as a breach of his laws and commandments; and therefore must have been previously forbidden by a commandment well known to the Israelites. It is indisputable, that the disobedience consisted in *their going out*; for Moses cautions them, in verse 29, against a similar breach. "See, for that the Lord *hath given* you the sabbath, therefore he *giveth* you on the sixth day the bread of two days: *abide ye every man in his place; let no man go out of his place on the seventh day.*"

Therefore, there were laws and commandments before this time, and the observance of the sabbath was one of them, and we know from hence that *rest* was one particular part of the observance, but we are not to conclude that it was the only one. I shall in a subsequent place prove more at large the existence of laws and commandments before this period. Thus much of the subject as being connected with this transaction I have been obliged to anticipate.

* I omit the words supplied by the translators. I shall subsequently have occasion to do the same, and will not further notice the omission than by supplying the place of the word with an asterisk.(*)

I have in the above quotation directed my readers' attention to some very remarkable words not immediately connected with the topic then in hand. The attentive reader will not have failed to observe, and to observe with delight, that the sabbath is spoken of in the preter or past tense, HATH GIVEN, as having been given before that time, whereas the giving of the manna is spoken of in the *present* tense, "*he giveth.*" Is not this a demonstrative refutation of the assertions of our authors, that the sabbath and the manna were given together ?*

How surprisingly the proofs of the pre-existence of the sabbath have accumulated from a careful consideration of

* I particularly directed the attention of my Hebrew friend to these words, for fear of making a mistake, and proving too much; although the English translators were of this opinion. The following is his answer,(*c*) 'In Exod. xvi. 29, "*he gave,*" is preter of Kal: "*he giveth,*" is participle, Benoni, or active, "*he is giving.*" —H.S.' And here, to give my readers, who, by this time, I hope, are my allies, a little rest after this long battle with our adversaries in the Wilderness of Sin, I conclude this note with remarking a peculiarity of the Hebrew language. *It has no present tense.* It has a past tense and a future; no pluperfect or variation of the past, no paulo-post futurum or division of the future. The want of a present tense is considered a great defect in the language (although I have stated in note (*b*) how it is supplied). What others have considered a defect appears to me as a proof of its divine original, being in perfect conformity with the nature of things. We, indeed, who speak the English language, have endeavoured by encroaching on the past and the future, to erect a moveable platform for action, which we may call our own, and which we denominate *the present*. But what is the *true present* ? A quickly flowing mathematical point, itself possessing no space, describing the line of time, dividing the past from the future, and rapidly converting one into the other; warning us, as it runs, to profit by the stream which hurries us along to the immense expanse where the flux of time shall cease, the *past* and *future* both unite, and all be an ETERNAL PRESENT.

this single chapter! What powerful evidence it furnishes of the truth and accuracy of holy writ! What beauties it unfolds to the eye of faith! What harmony for him that hath ears to hear the words of life!

SECTION XI.

THE DAY OF DEPARTURE OUT OF EGYPT.

We give the name of "*Genesis*" to the first book of Moses from a Greek word, signifying creation, and of "*Exodus*," to the second from a Greek word signifying "*a departure, or going out.*" I propose now to fix the day of the week on which the departure of the Israelites out of Egypt took place. As to the day of the month there can be no doubt; and the transaction in the Wilderness of Sin, and the dates there determined will enable us to ascertain this day also.

With regard to this departure, authors have fallen into two errors. The first and most palpable is, that the passage of the Red Sea is to be considered as the day of departure out of Egypt; the second, and most general is, that the Israelites came out of Egypt on the day of the week which was afterwards observed by them as their sabbath, and that they observed that particular day of the week in commemoration of that event.

As to the first error, the day of their leaving Rameses. The first day of their setting out, the 15th day of the month, is the day of their "departure out of Egypt." They sacrificed the passover in the evening of the 14th (at the close of the 14th *inter duas vesperas*). At midnight, the beginning of the 15th, they commenced their march, and

halted that night at *Succoth*. In Exod. xii. 17, speaking of that day, the sacred historian says, speaking for God, "In this self-same day have I brought your armies out of the land of Egypt." (verse 41.) "Even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. (42.) It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt. This is that night of the Lord, to be observed of all the children of Israel in their generations." (Verse 51.) "And it came to pass the self-same day, the Lord did bring the children of Israel out of the land of Egypt by their armies." And in Numb. xxxiii. 3, it is expressly said, that the children of Israel "went out on the 15th day of the first month, on the morrow after the passover." This day, then, is the day of their departure, and not the day of the passage of the Red Sea, which did not take place until several days afterwards. This corrects the first error.

We are now to determine on what day of the week the departure took place. This will appear by inspection of the table in the note.* The months mentioned in this

*

	First month.				Second month.				
	Day of the month.	Day of the week.	Day of the month.	Day of the week.	Day of the month	Day of the week.	Day of the month.	Day of the week.	
Passover at even	14	3	26	1	1	6	13	4	
Departure	15	4	27	2	ii.	vii.	14	5	
	16	5	28	3	3	1	15	6	Arrival at Sin.
	17	6	29	4	4	2	xvi.	vii.	Sabbath and appearance of glory.
Sabbath	xviii.	vii.	30	5	5	3	17	1	Quails sent in the evening, manna in the morning.
	19	1			6	4	18	2	2nd day of manna
	20	2			7	5	19	3	3rd ditto.
	21	3			8	6	20	4	4th ditto.
	22	4			ix.	vii.	21	5	5th ditto.
	23	5			10	1	22	6	6th ditto, and double manna gathered.
	24	6			11	2	xxiii.	vii.	Manna sabbath.
	xxv.	vii.			12	3			

chapter, and in the 16th, consisted of thirty days. We have proved that the sabbath after the six days of manna was on the 23rd, and by reckoning back we find that the 15th day of the first month, the day of the departure, was the *fourth* day of the week. Even supposing the authors above quoted to have been as right as they were wrong in fixing the manna sabbath on the 22nd of the second month, that would fix the departure on the *third* day of the week. And therefore it is inconceivable how any person, who had taken the trouble of reckoning, could suppose that the departure was on what would have been the first day of the week, if it had been previously and regularly observed; or, in other words, that the sabbath of the Israelites was fixed on that day, and observed afterwards in commemoration of their going out of Egypt. How authors, who did not take the trouble of calculating, fell into that error, I will show presently. I am bound in candour to say thus much in their defence, that it was very natural that they should suppose, that the day had been fixed in commemoration of so great and so near an event, in which they were so vitally interested. But I must expect reciprocal candour from them, and that they will acknowledge, that inasmuch as it has been proved, that the day was not fixed on the day of the week corresponding to that great, and near, and interesting event, it must either have been fixed before, or connected with a day answering to some other event, which, as being more distant, must have been proportionably greater.

Many well-meaning people, who acknowledge the original institution of the sabbath, and the coëval commandment for its observance at the time of the creation, and that it was obeyed through the patriarchal ages, yet suppose that the knowledge of it was lost during the slavery in Egypt. But I cannot subscribe to this opinion. There was only

about a hundred years from the death of Joseph until the departure, and they were not reduced to slavery until some time after his death: surely this was not a sufficient lapse of time to obliterate all memory of so essential a part of their religion, when we know that the *vivâ voce* command of Joseph once given to bring out his bones with them, was so well remembered. Nay, I should think that their very slavery would have riveted their affection to their religion, and particularly to the sabbath, on which day, above all others, they must have looked for some communication of their deliverance, which they must have expected, as it was foretold to them by Joseph, at the same time that he gave them that injunction about his bones, which they did not forget. It is certain that they kept up the knowledge of the true God, and can we suppose that they forgot the day dedicated to his worship? We are told, Exod. i. 17—21, that the midwives "feared God," more than they did the king. See also ii. 23, 24, 25; iii. 7, 9, 15, 16. That they should have forgotten that there was a sabbath, I think incredible; that they might have forgotten the precise day, is possible. But had they not the pillar of a cloud, the divine glory, constantly with them from the day of their departure, not only to guide their movements, but to instruct them in everything they ought to know or do?

We have reason to think that they rested on the very first sabbath after their departure. God did not lead them by the direct road towards the promised land by the north coast of the isthmus of Suez, next to the Mediterranean Sea, (Exod. xiii. 17,) because it led through the land of the Philistines, but by the south coast by the head of the Red Sea, on the eastern side of which lay the Wilderness of Etham, stretching up to the point where Suez now stands. This point is a hundred English miles from Rameses or

Cairo. They marched on the first day, the fourth of the week,—having set out at midnight,—and encamped at Succoth,—exactly one-third part of the way; and we may conclude that the other two-thirds took two days' march; and accordingly we know that they marched by day and by night until they reached it; for we read, (xiii. 21, 22,) that "the Lord went before them by day in a pillar of cloud, to lead them the way; and *by night* in a pillar of fire, to give them light: *to go by day and night.* He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people."

It is plain, therefore, that they reached their destination "at Etham in the edge of the wilderness," (20) on the very northern point of the Red Sea, in *two days*, that is, on the *sixth* day, and there they encamped and *rested* on the seventh day. How long they remained there I cannot determine. Pharaoh and his people must have waited at least until the first part of the process of embalming their firstborn, and mourning for them, was over: the whole process took forty days. Gen. l. 2, 3. The Israelites encamped on the sixth day of the week, at the distance of a hundred miles. Some days must have elapsed before the news of their being encamped there reached Pharaoh; and some days after before he could reach them. When he did approach them, they moved a part of a day's journey down the west side of the sea; and when they crossed they came to the same Wilderness of Etham at the other side, on the edge of which they had previously been encamped. I have been particular in describing this journey, to show the impossibility of fixing the day of the passage, to show that it is impossible for those, who supposed that they passed on the seventh day, to prove it by calculation.

The error that they came out of Egypt on the seventh day,—corresponding with the subsequent sabbaths,—is very

general. Some authors took up this opinion on very erroneous grounds; and the rest followed without inquiry, like a flock of sheep or of wise bipeds. Mede says, 'Upon the morning watch of *that very day*, which they kept for their sabbath, he overwhelmed Pharaoh and all his host in the Red Sea, and saved Israel *that day* out of the hand of the Egyptians. This I gather from the repetition of the decalogue, Deut. v.'

Here are two errors. I have already shown that the day of the passage of the Red Sea was *not* the day of the departure out of Egypt; and I have shown that the day of the departure was not on the seventh, but the fourth day of the week: and I have also shown that the day of crossing the sea cannot be ascertained. But as the fifth of Deuteronomy is, in despite of calculation, relied upon as the proof of their erroneous opinion, it behoves me, after having proved what it cannot mean, to show what it really does mean. The passage is as follows, (Deut. v. 14, 15,) at the end of the fourth commandment:—"That thy man-servant and thy maid-servant may rest as well as thou: and remember that thou wast a servant in the land of Egypt; and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath-day." The error which has been committed in the interpretation of the last sentence, arose from connecting it with the sentence immediately preceding, instead of the preceding sentences at the conclusion of the fourteenth, and beginning of the fifteenth verse, commanding them to let their servants rest on the sabbath, remembering their own bondage, when they were not allowed to rest on any day.

It would be very strange, that on the solemn delivery of the law on Sinai, immediately after their deliverance from Egypt, while the event was fresh in their memories, that

this reason for keeping the sabbath should not be mentioned; but that God should wait until all those men who had been actually delivered,—except three,—were dead, and then give the deliverance from Egypt, which happened forty years before, as a reason for keeping the commandments, to those who were either not born then, or so young as not to remember it. It would also seem strange and inconsistent, that in the stone tables of the commandments, which were ordered to be preserved in the ark, and which were actually there when Moses wrote and rehearsed the book of Deuteronomy, and to which he appeals in that very book—("there they be," Deut. x. 5,) that one reason should be given, and a totally different reason alleged in the recapitulation of the commandments on this occasion.

The message sent down by Moses, when he brought down the renewed stone tables of the commandments, seems to me to be decisive against this fanciful crotchet of some of our divines. Exod. xxxi. 16, 17, 18: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations *for a perpetual covenant.* It is a sign between me and the children of Israel *for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.*" Here the *rest* after the creation is laid down to be the perpetual reason for ever of the children of Israel keeping the sabbath. Can we suppose that Moses would have been guilty of such a gross contradiction, as to substitute, forty years afterwards, another reason in commemoration of another fact known at the time of the above perpetual injunction? Can we wonder that infidels pretend to discover contradictions in the Bible, when our own divines labour to establish them?

The interpretation I have given above, is the true one;

and this mode of connecting what is given as a note or explanation,—not with the immediately foregoing sentence, but with one more distant,—similar in sense and context, and not united by juxtaposition,—is very usual in scripture. I could produce a hundred such cases. These notes are frequently added at a great distance and after the intervention of much other matter, so as not to interrupt the sense, and often, as in this place, with the intervention of a single sentence, of which latter species, as more immediately parallel, I will, in the first place, give examples.

In Mark xi. 13:—"And seeing a fig-tree afar off, having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet." Now, a common reader supposes that the time of figs here mentioned is to be connected with the clause immediately following, and to mean the time of the *growing* of the figs, and he wonders why the tree was cursed for not having figs, when none could be expected. But, in truth, that last sentence means the time of *gathering* the figs; and, instead of belonging to the sentence immediately preceding, is a note on the clause, "if haply he might find anything thereon," for the time of gathering the figs had not arrived. The fruit of a fig-tree comes out before the leaves; and when leaves appeared on a fig-tree, it was a sure indication of its having fruit, and he had a right to expect to find fruit, as the time for taking them off the trees was not yet come. Therefore the show of leaves without fruit was a sure proof of the barrenness of the tree, and a fit emblem of the Jews, and the blasting of the tree a prophetic warning of their destruction.

And again, (Mark xvi. 3,) when the women came to the sepulchre, "they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when

they looked, they saw that the stone was rolled away: *for it was very great.*" Here the third sentence manifestly belongs to the first, and not to the second.

Thus, also, in Matt. vi., when our Lord has delivered and concluded his prayer, he adds, "*For* if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Here verses 14 and 15 belong to verse 12, and are connected by the conjunction "for," without any intimation, except the sense and the context, to what part they belong. Thus in Isaiah xxxviii. (Hezekiah's sickness and thanksgiving,) verse 21 is a note on verse 5, and 22 on 7. And in Exod. xvi., verse 36 is a note on 16, 18, 22, 32. See also the following passages in Deut. itself, (xv. 12—15; xvi. 11, 12; xxiv. 14—18, 19—22,) where the same motive is given almost in the same words in four different places, for showing kindness to servants, to strangers, and the fatherless: "Thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I recommend thee to do this thing." And in some of these cases the reader will perceive that this motive is separated by other subjects from the command which it is to enforce, in the same manner as in Deut. v. 15. See also Exod. xxii. 21; xxiii. 9. Lev. xix. 33, 34. Deut. x. 18, 19.

My interpretation of that passage is greatly strengthened by the *literal* Latin translation, which Walton gives in his Polyglot of the Hebrew word in verse 15, signifying "to keep," in our English translation. He explains it by "*ad faciendum* custodire," *to make to keep*,*—not only to keep

* (*d*) 'In Deut v. 15, the word translated "to keep," literally means "*to or for the keeping*;" it is the gerund of Kal. Gerunds are formed of infinitives, by prefixing the Hebrew L, which completes the sense of a preceding verb, or marks the purpose of such

it themselves, but to *make* those in their employment keep it also. This sense still more strongly connects the end of the verse with the beginning.

SECTION XII.

THE SABBATH A SIGN, &c.

The Archbishop of Dublin's arguments are taken chiefly from Heylyn, to whom he refers us for further information. Heylyn, as also Bramhall and Barrow, quote Exod. xxxi. and Ezek. xx. as a proof that the sabbaths were to be a sign between God and the Israelites, and therefore that they were intended only for the Israelites. His Grace applies this quotation in a very obscure manner, without consideration or examination of the text in the Bible, and shows a very defective memory of it. He quotes from Ezekiel, where it is only repetition, and makes no mention of Exodus, where it is original. He quotes only half the sentence, omitting the latter half, which gives the true meaning of the former; he quotes "Ezekiel *passim*,"—a proof that he did not look at Ezekiel; for what he tells us occurs *everywhere* in Ezekiel, occurs only in one of forty-eight chapters, and there only twice, and only four times in the Bible. He does not make the same use of it as the other authors; but the way in which he throws it out, is

verb; as Gen. vi. 1,—"When men began to multiply;" Gen. xxiv. 15,—"He *finished* to speak;" Gen. xii. 5,—"And they went forth to go;" Exod. iii. 8,—"And I came down to deliver him." The root from whence the verb is derived, signifies to *make, form, fashion, observe, to do, perform, act,*' &c.—H. S.

calculated to make a false impression. And, by referring to Heylyn, he makes himself responsible for *his* (Heylyn's) view of the text. And, as it is one of their strongest arguments to prove that the sabbaths were to be confined to the Jews alone, it is necessary that we should examine it.

'Because,' say our authors, 'the Lord says to the Israelites, that he had given his sabbaths to be a sign between him and them, therefore they belonged to them alone in their national capacity, and were to cease on the dissolution of the nation.' Now, I consider this question to turn not so much upon the sign, as the thing signified. If the thing signified were to have been peculiar to them, and confined to them, and coëval with their nation, so would the sign also. For instance, if the sabbaths had been given as a sign that they were to be his peculiar people, to the exclusion of other nations, then certainly the sabbaths would have ceased, when they were no longer his peculiar people, and when all the nations were admitted to his covenant. But let us see what they were to be signs of.

The declaration was originally made to Moses, Exod. xxxi. 13, 17. In Ezekiel, the former declaration is merely recited and referred to, with a slight variation. We will consider both. Exod. xxxi. 13, and Ezekiel xx. 12, are nearly alike. "My sabbaths ye shall keep, for *it* is a sign between me and you throughout your generations, "*that ye may know that I am the Lord that doth sanctify you.*" Thus recited in Ezekiel:—"Moreover, also, I gave them my sabbaths, to be a sign between me and them, that *they might know that I am the Lord that sanctify them.*" Thus also, Exod. xxxi. 16, 17:—"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for

ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." And in Ezek. xx. 20:—"And hallow my sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God."

We see in the original quotations from Exodus, that it was not so much the sabbaths that were to be the sign as *the keeping* of them. "My sabbaths ye shall keep, for IT is a sign," &c. Now, what was the keeping of the sabbaths to be a sign of? First, that the Lord was the God who *sanctified* them; secondly, a sign that they served that God who made heaven and earth, and rested on the seventh day; and thirdly, that the sabbath was not only to be the sign that he sanctified them, but the means of sanctification: for by keeping them they were "*to know*," that is, to feel, that they were sanctified by the observance. And we learn from Ezekiel that it was not the mere outward observance that was to be a sign; for the Lord says, "*Hallow* my sabbaths, and they shall be a sign;" but how could they hallow the sabbaths except by keeping them holy, by dedicating them to prayer, and praise, and worship, and by spending them in such a holy manner as would conduce to their sanctification?

Now, surely there is nothing in all this to show that either the sign or the thing signified was to be confined to the Israelites.* The things signified were to be of universal concern,—the knowledge and service of the true God,

* Mede gives testimony in our favour here. He says that the sabbath was to be a sign to the Israelites, to show what God they served,—that they served the Creator of the world. He considers, also, that Christians, as well as the Israelites, are bound to the observance. And he very justly considers the spirit of the law to be the *quotum* of time to be given up, and not the observance of this or that day.

Maker of heaven and earth,—the dedication of a portion of their time to his worship,—spending the sabbath in such a holy manner as should conduce to their own holiness, and insure their sanctification. Will any man say these were mere Jewish ordinances, to be confined to that nation, and to cease when their polity was broken up for their disobedience? The error of our authors arises from the supposition that because the sabbath was to be a sign to the Israelites, that it was to be an *exclusive* sign. Our Lord says, that as Jonas was a sign to the Ninevites, so should the Son of man be to that generation: but was he to be a sign to that generation alone? If the sabbath was to be the sign, and the means of sanctifying them, and of keeping up the knowledge of the true God, we may argue conversely that so long as the knowledge of the true God was necessary,—so long as fallen man needed sanctification,—so long would the sabbath be necessary.

As the above quotations show the effects from a due observance of the sabbath, so does the same chapter of Ezekiel show, in the words of the Almighty, the consequences of its profanation. Ezekiel xx. 16: "They polluted my sabbaths, *for their hearts went after their idols.*" And again, 24:—"They had polluted my sabbaths, and their eyes were after their fathers' idols." So that as the observance of the sabbath produced all the above-mentioned good effects, so also did the neglect of it lead to idolatry, and all manner of sins so strongly denounced in the chapter of Ezekiel before us.

We may further remark, that any promises or blessings, which were to be confined to the Jewish nation, were wholly temporal; but every description, every command, and every exhortation we have of the sabbath, from its very first origin at the time of the creation, were altogether spiritual. No temporal ingredient was ever

mixed up with the sabbath. The chapter of Genesis above quoted contains a strong proof that the sabbath was to form a part of the *Christian covenant.* xxxi. 16: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a *perpetual covenant.*" In the next section, I will show that *the covenant* was granted to *all mankind:* the *temporal* part belonged to the Jews, the *spiritual* and *perpetual* part to all mankind, both Jews and Gentiles, if the former had not forfeited it by their disobedience and rebellion.

It is remarkable how nearly the description of the sabbath,—of its nature, tendency, objects and effects, as above described,—agrees with the definition of a sacrament, as given by our church. The sabbath was to be an outward visible sign of an inward spiritual grace or sanctification. It was given unto us and ordained by Christ himself, the Creator and the Angel of the Covenant, as the means of obtaining that sanctification, and as a pledge to assure them thereof; for it was to be a sign that *they should know* that the Lord sanctified them.

SECTION XIII.

THE COVENANT.

I HAVE abstained from quoting human authorities on my side of the question, except, in a few cases, the authority of linguists, as to the interpretation of words. I do not consider it a transgression of my rule to quote Cruden, as to the meaning of a scriptural word, which he deduces by a most copious induction from all the passages in which it

occurs,—from a diligent examination of each, and a judicious comparison of one with the other. And, as my reader will observe, I do not rest upon his authority, but solely on that of scripture.'

The popular use of the words signifying "*covenant*," even by the sacred writers, has led some authors into mistakes, from want of due consideration. The expressions of the old covenant, the new covenant, the Jewish and Christian covenants, are used as if these were distinct and separate covenants; whereas they are one and the same covenant, under different dispensations. I do not here take into consideration the covenant with Adam, which was a separate covenant; but the covenant of grace, commencing in the time of Abraham, and at length opened out into the kingdom of Christ. Crudens says, 'It is called *New*, (Heb. viii. 6, 8,) not in respect of its date,—it being made from everlasting,—but in the manner of its dispensation and manifestation; not that it differed in substance from the *old*,—for therein *Christ* was promised, his death and sufferings shadowed forth by the legal sacrifices; and such as were saved under the Old Testament were so only by faith in the blood of the Messiah that was to come. Gal. iii. 6:—"Abraham believed God, and it was counted to him for righteousness." He believed in a special manner the promise of the covenant concerning Christ, in whom believers of all nations should be blessed. (Gen. xii. 3.) But this *Testament* or *Covenant* is called *New*, in regard of the manner of its dispensation, being ratified afresh by the blood and actual sufferings of Christ; being freed from those rites or ceremonies, wherewith it was formerly administered; as it contains a more full and clear revelation of the mysteries of religion; as it is attended with a larger measure of the gifts and graces of the Spirit; and as it is never to be changed, to wax old, or to be abolished.'

The ten commandments, including the fourth, are intimately connected with 'the covenant.' But our opponents have endeavoured to connect them indissolubly with some supposed temporary Jewish covenant, which is abolished, and the commandments with it. I am, therefore, obliged to consider with what covenant they are connected, and the nature and duration of that covenant. This discussion is necessary for our argument; and even if it were not, it involves questions of so much interest, and is likely to prove so fruitful of information, that I hope my readers will not think that I have wasted their time and my own.

Some of my readers may, perhaps, be surprised to find that no distinct and peculiar covenant was ever made with the Israelites. They were merely introduced to, and made partakers of, a more extensive covenant. There was only ONE covenant from the time of Abraham to the present hour. It is true that covenants are said to have been made from time to time; and the Scriptures speak of the *old* and the *new;* but they will all be found to be either renewals of the original covenant, or parts of it, which *parts* are, in popular language, called the *old* and the *new*. I hope to establish these positions, and then to show that the decalogue is not part of the limited and restricted covenant permitted to the Israelites under their law, but part and parcel of the extensive Abrahamic covenant, which embraces the Christian dispensation, and that the decalogue, including all the ten commandments, was to last as long as that covenant: and I hope thence to deduce a variety of arguments to establish the permanent obligation of all the ten commandments.

THE COVENANT was made with Abraham. The *temporal* part was first given (Gen. xv.) with the solemnities usual in those times on making an agreement between two persons. A sacrifice was offered, a victim slain and divided

into two parts, and the contracting parties, by walking between, ratified the agreement. This ceremony was common to all nations: hence the Latin expression *ferire fœdus*. In the instance before us, "a smoking furnace, and a burning lamp," (the shekinah or symbol of the Divine presence,) passed through and ratified the covenant on the part of God. But the full covenant, containing its spiritual and general blessings, was entered into and confirmed by an oath, on a subsequent occasion, on Mount Moriah, on the virtual offering up of a much nobler victim, when Abraham, so far as his *will* was concerned, offered up his own son, which was a figure and representation of the offering up of the Son of the high contracting party to this covenant, in the very same place. Gen. xxii. 16, &c. "By myself have I sworn, saith the Lord: for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; *and thy seed shall possess the gates of his enemies: and in thy seed shall all the nations of the earth be blessed*, because thou hast obeyed my voice." This is the true and genuine covenant, the Abrahamic covenant, the everlasting covenant, the one and only covenant.

To Abraham was vouchsafed a large share of light, and a clear view of the Messiah's kingdom: "he rejoiced to see his day." And if his descendants had trodden in his steps, and been heirs of his faith, we confidently believe that the same light would have been granted to them,—that there would have been a gradual preparation of the gospel of peace. But they did not follow his steps; they were rebellious, disobedient, carnal, and worldly. Eternal rewards, for which they had no taste nor feeling, were removed from their view; and temporal rewards and punishments were

substituted. The clear light of revelation which Abraham enjoyed, was obscured by veils, and types, and shadows.

From many parts of Scripture, we learn that the revelation to Abraham, the covenant, and the promises were intended as the commencement of a gradual developement of the gospel, and of the salvation which was to be by faith. The service of the Israelites was intended to have been a spiritual service, a gradual exercise of faith. The Epistle to the Hebrews, (iv. 2,) speaking of the Israelites who perished in the wilderness, says, "For unto us was the gospel preached as well as unto *them*; but the word preached did not profit them, not being mixed with faith in them that heard it." Now, whenever we wish to found any argument on the *intentions* of God, with regard to the Israelites, we must keep an eye on the true and original intention, and not adopt the erroneous plan of interpreting the intentions of Providence, by the subsequent facts and circumstances of their history, which grew out of their disobedience, and frustrated the good intentions of God. Many authors have fallen into this error: therefore we must keep the corrective given above steadily in view. The law of Moses, so much talked of, made no part of the original design or dispensation. On the contrary, it was a withdrawal, a suspension, and a limitation of it, on account of their rebellions and transgressions, and may aptly be compared with the forty years in the wilderness, and the suspension, during that period, of the entrance into the promised land, as a punishment justly due to their transgressions.

In many places, God is said to make a covenant with the Israelites, when he merely renewed a part of the original covenant; or when, after transgression and forfeiture, he re-admitted them. In many cases this is obvious; in others, not so apparent.

The Israelites, by their rebellion in making and worshipping molten images, the golden calf at Horeb, while Moses was in the Mount, forfeited the whole of the covenant and promises, and were condemned to death, (Exod. xxxii. 10,) but spared, on the intercession of Moses. And (Exod. xxxiv.) after a proclamation of his mercy, goodness, and forgiveness, (verses 6, 7,) he *re*-grants a part of the original covenant, viz. the *temporal* part,—the possession of the land of Canaan. And this re-grant of a part is called "*making* a covenant." But it appears clearly, from verses 10, 11, 12, that nothing was granted on that occasion but the temporal possession of the land, which made part of the original covenant.

The conditions of the re-grant and of their re-admission, were that, as they had forfeited the promises and his favour by idolatry, so were they to show their reformation and hatred of idolatry, (12, 13,) by not making a covenant or connexion with the idolatrous nations; but, on the contrary, that they "should destroy their altars, break their images, and cut down their groves. That they should worship no other God, (14,) and that they should make no molten gods." (17). And, as a protection for the worship of the true God, and avoiding of idolatry, they are enjoined to keep the sabbaths and feasts. (21, 22.) And shortly after, (27, 28,) when the new tables of the commandments are delivered, they are made a part of the *renewed* covenant. "Write thou these words; for after the tenor of these words I have made a covenant with thee, and with Israel; and he wrote upon the tables the words of the ten commandments." Let it be kept in remembrance that the commandments had been given *before* this renewal of the covenant, or new covenant, (call it which you please,) and therefore, although added as a condition, could not be considered as coeval with it.

The true view of the case is, that they were at first delivered as a part of the original covenant of *faith:* but now, re-added to the re-grant of part of the covenant, but on a different principle,—their rigid observance, and strict obedience, making a condition of a covenant of *works.* This distinction between the full covenant of Abraham, as a covenant of faith, and the renewal of part of it, as a covenant of works, appears clearly from many parts of Scripture. Gal. iii. 19. "Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come, to whom the promise (the Abrahamic covenant) was made,* * * * ordained by angels in the hands of a Mediator." The distinction appears strongly in the following verses. Gal. iii. 8. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So they which be of faith, are blessed with faithful Abraham." This is a description of the Abrahamic covenant, and shows what would have continued to be its nature, if the Israelites had continued faithful. But now read the description of the partial renewal of the covenant after their transgressions and idolatry. Ib. 10, 11, 12, 13, 14. "For as many as are of the *works of the law* are under the curse: for it is written, *Cursed* is every one that *continueth not in all things which are written in the book of the law to do them.* But that no man is justified by *the law* in the sight of God, is evident; for *the just* shall live *by faith.* And *the law is not of faith:* but *the man that doeth them shall live in them.* Christ hath redeemed us from the *curse of the law,* being made a curse for us, that *the blessing of Abraham*

* I omit the words "*and it was,*" inserted by the translators, but not in the original, as confusing the sense, and making the latter sentence seem to refer to the *law* instead of *the promise.*

might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." 15. "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be *confirmed*, no man *disannulleth* or *addeth thereto*. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that *the covenant that was confirmed before of God in Christ, the law*, which was four hundred and thirty years after, *cannot disannul* that it should make the promise of none effect."

Thus we see that the Abrahamic covenant was the true and everlasting covenant. And the great distinction between it and the law was, that by the covenant Abraham could be justified by faith; but he could not have been justified even by faith without the covenant. But by the law no man could be justified. Rom. iv. 13. "The promise that he should be the heir of the world was not to Abraham or his seed through the law, but thro ıgh the righteousness of faith." The law, properly so called, or the Mosaic or national law of the Israelites, made no part of the original everlasting covenant; but, on the contrary, was added on account of the transgression and forfeiture of that very covenant. The covenant, instead of being gradually unfolded and spiritualized, (as was originally intended,) was made temporal—was shrouded in ceremonial and ritual observances. The *ark of the covenant*, containing the ten commandments, was *shut up* from the Israelites until the time determined *to finish the transgression*. Dan. ix. 24. Instead of being led by the Angel of the covenant, the law was a severe schoolmaster to bring them to Christ.

To some worldly-minded nominal Christians, the Abrahamic covenant may seem to be chiefly temporal, but we learn from St. Paul (Heb. viii. ix.; Gal. iii.) that the temporal

parts were merely preparatory to the spiritual, the faint pencil patterns or tracings, which were to be overlaid with gold. Thus did they appear to be overlaid in St. Paul's view, for he does not even notice the temporal parts in his description of the covenant.

For the further confirmation of the above views of the covenant, the following examples will show, that we are not always to suppose that when a covenant is said to be *made*, it is a *new* covenant, but merely a repetition, or renewal, or confirmation of the old. I have shown this already, as to the covenant mentioned on delivering the new tables, Exod. xxxiv. Deut. xxix. 1. "These are the words of the covenant which the Lord commanded Moses *to make* with the children of Israel in the land of Moab, *beside the covenant which he made with them in Horeb:*" And yet it appears to any one who reads this chapter, that there was no new convenant made then, but merely the former covenant renewed and confirmed to the young generation about to enter the promised land.

Before God is said to have made the covenant with Israel after their transgression, Exod. xxxiv., he exhorts them to keep his covenant. Exod. xix. 5. This was the Abrahamic covenant, and he promises as a reward of their obedience, that they should be "a kingdom of priests," &c. which means, that if they adhered to that covenant, which was to be extended to all nations, *they* should be employed as the heralds and priests to proclaim and teach it to the rest of the world.

In 2 Kings xxiii. 2, when Josiah found the book of the law, and persuaded the people to adopt it, he is said to have *made* a covenant, when in reality he only brought it into use: for what was the covenant he and the people *made?* "To keep his commandments and his testimonies, and to *perform the words of this covenant*," (which they

had found and read,) "*and all the people stood to the covenant.*"

In Isaiah lv. beginning with "Ho, every one that thirsteth," (an expression appropriated to himself by our blessed Lord at the feast of dedication,) verse 3, "Incline your ear, and come unto me, hear, and your soul shall live; and I will *make* an everlasting covenant with you, even the sure mercies of David." It is manifest that this refers to the covenant already made, and not to a *new* one *to be made:* and means that he will extend the original covenant to them in the true spirit of the promises to Abraham; and that he would not only give it to them, but that they should be the happy and blessed instruments of extending it to other nations. Verse 5. "Behold, thou shall call a nation that thou knowest not; and nations that knew not thee, shall run unto thee because of the Lord thy God, and for the holy one of Israel; for he hath glorified thee."

The Christian covenant is called *the everlasting covenant*, Ezek. xxxvii. 26. "Moreover *I will make* a covenant *of peace* with them, it shall be an everlasting covenant with them." But it appears from what has been said that this was not to be a new covenant. It also appears from Isaiah, that the covenant of peace had existed before; and it is remarkable that this passage immediately follows chap. liii. in which the Messiah is more particularly foretold. liv. 10: "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee; neither shall the *covenant of my peace* be *removed*, saith the Lord that hath mercy on thee."

That the Jewish covenant was the same or rather part of the Abrahamic covenant appears from David's Psalm cv. and 1 Chron. xvi. 15. "Be ye mindful always of his covenants, the word which he commanded to a thousand generations, which he made with Abraham, and his oath unto Isaac, and

hath *confirmed* the same to Jacob for a law, and to Israel for an everlasting covenant." And in the time of Elisha the Jewish covenant is spoken of as the covenant with Abraham. "And the Lord was gracious unto them and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob." 2 Kings xiii. 23.

In Deut. viii. 18, when Moses promises the blessings of the "covenant which he sware unto thy fathers," he means the original and everlasting covenant, for that alone was confirmed by an oath.

"In Dan. ix. 27, it is said that the Messiah "shall *confirm* the covenant with many for one week." This must mean the original covenant with Abraham, and in Mal. iii. 1. "The messenger of the covenant," refers to the Christian dispensation, which is thus identified with the covenant of Abraham. In like manner, in St. Luke i. 72, Zacharias connects the Abrahamic covenant with the Christian dispensation. "To perform the mercy promised to our fathers, and to remember his holy covenant, and the oath which he sware unto our father Abraham."

Enough has been said to show that there was but one covenant confirmed with all the solemnities of a covenant; that it was to be an everlasting covenant gradually expanding out into the gospel dispensation;—that no new covenant was made with the Israelites, but that they were partially re-admitted to that covenant, the whole of which they had forfeited by their rebellion and idolatry. We may, therefore, conclude that in such passages as the following, when a new covenant is spoken of, we are to consider the same original covenant adapted to a new dispensation. Jer. xxxi. 31. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah; not according to the covenant that I made

with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." The same is repeated in Hebrews viii. 8, 9, 10, 11. See also 6, 7, 13.

SECTION XIV.

CONNEXION OF THE COMMANDMENTS WITH THE ORIGINAL AND EVERLASTING COVENANT.

Barrow, and others, argue against the permanent obligation of the decalogue, on the grounds that it formed part of the Jewish law and covenant, and must cease with the subversion of the Jewish state and covenant. I have proved above that there was not a separate covenant made with the Israelites. But supposing, for the present, that a second covenant was made after their rebellion and idolatry, and acknowledging that the ten commandments were made part of that covenant; it does not follow of course that they are to be coeval with it. The very supposition of their being of universal and permanent obligation would have been sufficient cause for incorporating them into a temporary code of laws. Thus Christianity is made part and parcel of British law; but if the British law and state were to have an end, must Christianity end with them? Or, supposing that King Charles II. had founded a college, and made the acknowledgment and subscription of the thirty-nine articles a necessary condition of the charter, and supposing the college and charter subsequently to cease

from forfeiture or other cause, would the thirty-nine articles cease along with it? If such a covenant had been made, and the commandments been made along with it, there might have been a presumption, but certainly no proof, that they were to be coeval. But how stands the case here? The ten commandments were delivered some time before that supposed covenant was made. When they were spoken on Mount Sinai, there was no covenant in existence except the Abrahamic covenant; and it is extraordinary, that immediately before the giving out of the commandments, they are exhorted to keep that covenant, and promised that they should be a kingdom of priests for the communication of it to all the nations, Exod. xix. 5, 6. The commandments were given under that covenant, as I shall show on another occasion, as part of a covenant of grace. Afterwards, on the partial renewal of the forfeited covenant, they were also added, but in a different spirit, as part of a covenant of works, requiring strict and undeviating obedience. It is true they are, according to the Scripture idiom, called the covenant itself, as being the conditions of it, just as circumcision is called the covenant, although nothing more than its sign.

It is a great error to suppose, that because revelations were made to the Israelites, they were exclusively intended for them. It could not be expected that a revelation should have been made to each particular nation, and it would have been useless to have made it to those nations which did not acknowledge the true God, which was the case at that time with all other parts of the world except the Jews. It was necessary, therefore, to select some one nation which acknowledged the true God, and would accept a revelation as coming from him. The Israelites were the only such nation, and we know how difficult it was to keep even them from falling into idolatry. It was necessary

that there should be some one people selected as the depository of God's law, and as the organ and instrument for communicating that revelation to others, as they should be willing to receive it. And we have sufficient proofs that all these objects were kept in view in the selection of that people and in the communications with them, and such proofs I hope to give in a subsequent section.

Instead, therefore, of saying that *all* the laws and commandments delivered to them were to be abrogated with their national polity, (which, by-the-bye, were not to have been abrogated at all, according to the original intentions when the commandments were delivered,) the cautious and candid inquirer will diligently endeavour to separate the general laws intended for all mankind, from the national laws peculiar and appropriated to that people. It may be difficult to draw the exact line between the two, but with that distinction we have nothing to do at present; if any of the laws delivered to them were intended for general obligation, surely the commandments were those laws, and our present inquiry relates only to them. And I do not think that we shall have much difficulty in proving to any unprejudiced person that they were intended for all mankind.

The difference between the commandments and *the law*, appears from the different mode of their promulgation. The commandments alone were delivered with lightnings and thunderings and voices, and with the sound of a trumpet and a loud voice, as if to proclaim them to all nations. When they were given out, Moses and Aaron alone were admitted into the mount, the people and the priests were forbidden even to touch the mountain. But when the other laws were to be given out, not only Moses and Aaron, but Nadab and Abihu, and seventy of the elders were called up. The commandments were written by the

finger of God, and on tables of *stone*, to represent their permanency. The rest of the law was written by Moses, and in a book. And again, ch. xxxiv., when the second tables were given, they were written by God, and no man but Moses was allowed to come up, not even Aaron; and no man was to be seen throughout all the mount.

The precautions for preserving these two tables show also the intentions of the Lord as to their duration. Moses was directed to make an ark for keeping them, of shittim wood, the most durable kind known. It was to be overlaid with gold within and without, the staves also of gold, the most precious, pure, and durable of metals; with a crown (a rim or parapet) of gold round about: and into this ark Moses was to put the two tables of testimony, or the ten commandments, written with the finger of God. Ex. xxv. 16. This ark was afterwards called the ark of the covenant and of the testimony; and the next direction will show with what covenant it was connected, and will also show the great value of the commandments. Moses was next directed to make a *mercy-seat*, of the very same dimensions in length and breadth as the ark, (two and a-half cubits long, and one and a-half broad,) cherubim were to be placed at each end. This mercy-seat was an emblem of the mediator of the covenant. St. Paul calls both it and our Saviour by the same word, ἱλαστηριον. Rom. iii. 25. On this the divine glory was to descend, and did descend, and from hence did the Jehovah of the Old Testament, the Mediator of the covenant, hold communications with his people. The ark itself was nothing, it derived all its importance as the bearer of the commandments; and with it,—or rather with the commandments,—was connected the mercy-seat, the symbol of the everlasting covenant. Thus were the tables of the decalogue kept in close connexion with the mercy seat, and the future dispensation of grace and mercy,

and manifestly they were intended to be coeval, and of course to be permanent. The ark and the mercy-seat constituted the glory of the Holy of Holies, which was the emblem as well of heaven as of the Christian dispensation.*

The outer tabernacle was called the tabernacle of the congregation. In it were the altar of incense, the table for the shewbread, and the golden candlestick. In it "Aaron and his sons were to order it morning and evening before the Lord, a statute for ever unto their generations, on the behalf of the children of Israel." On the altar of incense in the outer tabernacle, Aaron was to burn incense morning and evening, and to make an atonement on the horns of it once a year, previous to his entering the Holy of Holies. Into the Holy of Holies, the high priest entered once a-year. See Lev. xvi. 1—17. The punishment of death was denounced against him if he entered at any other time. He was, at the time of his entrance, to burn incense, that the cloud arising from it should cover the ark and the mercy-seat, "*lest he die.*" No other person was allowed to enter at any time; nor was any person allowed to remain in the outer tabernacle of the congregation when he entered.

St. Paul teaches us to consider all these things as typical,—as figurative and prophetical illustrations of the dispensations of Providence; the different parts of the

* It might seem from our translation of Heb. ix. 4, as if the golden pot of manna and Aaron's rod were in the ark, but that was not the case, the manna was to be laid up before the Lord, and also the rod; the golden censer also was kept in the Holy of Holies to be ready to burn incense when the high priest entered. We read in 1 King viii. 9, that when the ark was moved into the temple of Solomon, "there was nothing therein, save the two tables of stone which Moses put there at Horeb."

tabernacle showing the difference between the Jewish and Christian covenants. Heb. ix. 1, &c. "The first covenant had also ordinances of divine service, and a worldly sanctuary; for there was a tabernacle made, the first, wherein was the candlestick and the table and the shewbread, which is called the sanctuary; and after the second veil the tabernacle, which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory shadowing the mercy-seat. Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone* once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Ghost this signifying that the way into the Holiest of all was not yet made manifest, while as the first tabernacle (the *outward* one) was yet standing, which was a figure for the time then present, (of the Jewish dispensation,) in which were offered both gifts and sacrifices, &c."

It is manifest from this quotation and the remainder of the chapter, that the outward part of the tabernacle was a figure of the Jewish dispensation, and the inner of the Christian: the outward with its Jewish ceremonies and sacrifices—the inner with its ark and mercy-seat, and commandments, into which the high priest alone,—as the

* The high priest entering alone into the holy place where the commandments were kept, and *all* persons, even the priests, being removed at that time from the outer tabernacle, furnish a beautiful similitude of Moses entering alone into the mount and the glory, to receive the commandments, and all the people, and even the priests, being prohibited at that time from coming within the boundaries of the mountain.

type of our Saviour,—having offered a sacrifice in the outer, entered the inner, and offered incense upon the golden censer, kept there for the purpose. These two parts of the tabernacle were transferred to the temple afterwards, and were to have continued until the coming of the Messiah: until then the Holy of Holies was to have continued in all its strictness of exclusion to every one except the high priest once a year.

The exclusion was to continue until our Lord, by the sacrifice of himself in the outer tabernacle, that is, under the Jewish dispensation, should throw down the veil and enter, and open the Holy of Holies, the inner tabernacle, the emblem of the Christian dispensation, to all the world. And accordingly, the veil of the temple which inclosed the inner part, immediately on his death was rent in twain from the top to the bottom, and the interior opened. Now, all these things show clearly that the inner tabernacle was a type of the Christian dispensation,—of the kingdom of heaven: and in this tabernacle the mercy-seat and the commandments were to have been preserved if the repeated rebellions of the Jews had not forfeited the keeping of them. They were removed *in fact*, but I follow the apostle in considering them to remain *in a figure*, as showing the intentions of their founder, and the prophetic illustrations of the two dispensations.

Here, then, we have the commandments closely shut up in the part prefiguring the Christian dispensation, there to be preserved until they should be opened out in their spiritual perfection, with that spiritual dispensation, of which they were to form a part. Is it possible then to doubt this plain intention, that the commandments were intended to be carefully preserved either in fact or in figure, until the coming of Christ, to be a part of the gospel dispensation, and be coeval with it?

I have before remarked, that whatever is said of the ark is to be understood of the commandments, of which it was merely the depository, and the outward case. So long as the ark was to continue either actually or figuratively, so long must the commandments also be understood to continue in force: and we have, in Rev. xi. 15, 19, a strong intimation that they were to abide for ever under the dispensation of grace, the full establishment of which is there described, and the ark (and of course the commandments) mentioned as a necessary part or accompaniment. "And the *seventh* angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever. And the temple of God was opened in heaven; and there was seen in his temple THE ARK *of his testament* (testimony*): and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

It may, however, be objected, that the commandments were preserved in the ark for the use of the Jews. This was not the case. Even the high priest was not allowed to enter within the veil, on pain of death, more than once a year, after solemn sacrifices of atonement for himself and all the people. So far from being permitted to look into the ark on that occasion, he was not allowed even to look on it, but to burn incense, so that the cloud arising from the incense should hide the ark, "lest he die." On this annual entrance, no one, not even a priest, was suffered to remain in the outer tabernacle—no one was to see the ark. When the tabernacle was to be removed, the Levites were to cover up the ark with the curtains and coverings of the tabernacle. (Numb. iv. 5.) When the camp was to move,

* The word "*testimony*," so constantly applied to the ark, is by St. Paul applied to the gospel. (1 Cor. i. 6; ii. 1.; 2 Tim. i. 8.)

Aaron and his sons were to take down the covering veil, and cover the ark with it, and to put two more coverings over that; but they were not to touch the ark, *lest they die*. (ver. 15.) The ends of the staves by which it was borne appeared from under the veil of the Holy of Holies. These alone were ever seen,—and seen only by the priests who ministered in the outer tabernacle of the congregation. It was death to touch the ark. Uzzah was smitten with death for putting his hand to it even with a good intention. (1 Chron. xiii. 9, 10.) It was death to look into it: 1 Sam. vi. 19: "And he smote the men of Bethshemesh, because they looked into the ark of the Lord: even he smote of the people fifty thousand, and threescore and ten men."

From all that has been said it appears that the commandments were connected with the original and everlasting covenant, and not with *the law;* that the covenant was that given to Abraham, and to be confirmed in Christ; that the commandments are connected with that covenant and the Christian religion, and belong to all the nations of the earth; that they were shut up from the Israelites and Jews, from the law and its ceremonies; that the law was no part of the real everlasting covenant, but added because of transgressions; that the spiritual part of the covenant, and the spiritual meaning and sanctions and obedience of the commandments were suspended and locked up, until the transgression should be finished, the veil taken away, and the covenant perfected and confirmed in Christ.

SECTION XV.

A REVELATION, LAWS, AND COMMANDMENTS, BEFORE MOSES.

The revelation by Moses having superseded any that might have preceded it, we cannot expect more information from his writings than faint traces, and incidental mention arising out of other subjects. We have no antediluvian history from the time of Adam to that of Noah, and next to none from the flood to Abraham. I have already shown the great probability of the divine presence having been established at the east of the Garden of Eden: and I think it likely that this continued as the medium of communication and revelation of the will of God as to the direction and instruction of mankind, and condemnation of their evil deeds. The Lord says before the flood, that "his *spirit* should not always strive with man." Therefore we may conclude that it hadhither to been striving with them: but we do not read of any revelations in the history of God's dealings with man as given by Moses, without some visible appearance, except to Moses himself.

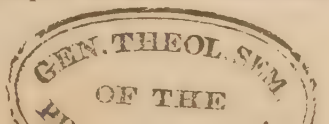
When God said that "his spirit should not always strive with man," he adds, "yet his days shall be one hundred and twenty years;"—that is, "he shall have a respite, and a similar trial for one hundred and twenty years to the trial and striving which I have hitherto had with him." And I have shown before, that Christ preached to them during all that time while the ark was a building: and as he preached to the Israelites in the wilderness (Heb. iv. 2) from the Divine Glory, we may conclude that he preached to the

antediluvians in the same manner. And I have given reasons for supposing that immediately before the flood the Divine presence removed into the ark, and remained there during the year that it was inhabited. If my view as to the time before the flood be correct, surely mankind would require the same instruction afterwards: and accordingly we find that the people which continued in the same country still preserved the knowledge of the true God, while those who removed from thence quickly fell into idolatry. The distinction between clean and unclean beasts was known before the flood, which must have been established by divine revelation.

There must have been laws before the time of Moses;—for in Gen. xviii. 19, the Lord says of Abraham, "I know that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Therefore the way of the Lord must have been revealed, and they must have had laws, or how could they do *justice* and *judgment?* And in Gen. xxvi. 5, he says, "Because that Abraham obeyed my voice, and kept my charge, my *commandments*, my *statutes*, and my *laws*." Indeed this expression is so strong, that the Jews found it impossible to account for it in any other manner than by supposing that he kept all the Mosaic law which had been communicated to him by anticipation through a special revelation: Ezekiel (xx. 8, 9) says, that the Lord had even threatened to destroy the Israelites in Egypt "for rebelling against him and not hearkening unto him." Rebellion and not hearkening, suppose laws which they had broken.

I have shown, in my remarks on the transactions in the Wilderness of Sin, that there were laws antecedent thereto, and that the law of the sabbath was one of them.

Exod. xviii. 16. Before the Israelites came to Sinai, when Moses was giving an account to Jethro of the way in which he judged the people, he said, "When they have a matter



they come unto me, and I judge between one and another, and *I do make them know the statutes of God and his laws.*"

It appears from Exod. xix. xx. that the Israelites had priests before the giving out of the law, therefore they must have had an established form of worship and a ritual.

Whatever laws had governed mankind before that time, they were repealed by the law on Sinai; and as no one had any longer any concern with them, Moses does not mention them. He never condescends to gratify our curiosity, otherwise he would not have let the long period of time before the flood pass without recording a single fact.

Since we can see enough to suppose that there was a revelation before Moses, and laws constantly enacted and handed down, may we not conclude that the primeval law of paradise, the foundation and safeguard of all others, was preserved before the eyes and minds of men, and continually handed down from generation to generation.

SECTION XVI.

DISTINCTION NECESSARY TO BE OBSERVED BETWEEN DIFFERENT CLASSES OF THE LAWS OF THE ISRAELITES.

It appears, from several passages of scripture, that a great difference is to be observed between some of the laws delivered to the Israelites, and others:—some are municipal and local;—some typical and ceremonial, the concomitants and instruments of a preparatory and temporary dispensation, along with which they were to cease:—some penal, and added on account of transgression, to be remitted when the great atonement should be made: but, on the other hand, there were others, which were to be universal and permanent,—intended for all mankind, but lodged for the pre-

sent with the only nation which acknowledged the true God,—to be preserved by them for the present, and disseminated by them thereafter.

This distinction appears clearly from Ezek. xx. 24, 25:—"Because they had not executed my judgments, but had despised my statutes and had polluted my sabbaths, and their eyes were after their fathers' idols: therefore I gave them, *also*, statutes which were not good, and judgments whereby they might not live." Here is manifestly a distinction between two descriptions of laws, the latter much inferior, and called in comparison "*not good*;"—given in consequence of the transgression of those of a superior kind among which was the law of the sabbath and the worship of the true God, which they gave up for idolatry. The inferior are manifestly the ritual and ceremonial observances.

The same distinction is kept up in Malachi iv. 4:—"Remember ye *the law* of Moses my servant, which I commanded unto him in Horeb *for all Israel;* with the *statutes* and *judgments*;" where the statutes and judgments, although given by Moses for the observance of the Israelites, are mentioned separately from the law given peculiarly *for all Israel.*

St. Peter, in Acts xv. 10, alludes to the ceremonial part, when the question was whether they were to keep the law of Moses:—"Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Let us now compare with these expressions of "*laws which were not good*," and "*statutes by which they could not live*," and "*a yoke which they were not able to bear*," the expressions of David, such as the following: (Ps. xix.) "Statutes which are right, and rejoice the heart;—The law which is perfect, converting the soul, and making the simple wise;—The commandment which is pure, enlightening the eyes;—The fear of the Lord, enduring for ever;—

The judgments, which are true and righteous altogether, more to be desired than gold, yea than much fine gold, sweeter also than honey and the honey-comb, and in keeping of which there is great reward." And Ps. cxix.:—"Make me to go in the path of thy commandments, for therein is my delight;—Thy statutes have been my songs in the house of my pilgrimage;—it is good for me that I have been afflicted, that I might learn thy statutes;—I will delight myself in thy commandments, which I have loved;—the law of thy mouth is better unto me than thousands of gold and silver;—O how I love thy law! it is my meditation all the day;—Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me;—I have more understanding than all my teachers; for thy testimonies are my meditation;—Thy word is a lamp unto my feet, and a light unto my path;—Thy testimonies have I taken as my heritage for ever, for they are the rejoicing of my heart:—Thy testimonies are wonderful, therefore doth my soul keep them;—I opened my mouth and panted, for I longed for thy commandments;—The righteousness of thy testimonies is everlasting; all thy commandments are truth;—Concerning thy testimonies I have known of old, that thou hast founded them for ever;—Thy word is true from the beginning, and every one of thy righteous judgments endureth for ever;—Great peace have they that love thy law."

David manifestly understood the commandments in their spiritual sense, and in their wide and extensive application; for he says, "Thy commandment is exceeding broad;" and the spiritual view which was vouchsafed was in answer to prayer:—"Open thou mine eyes, that I may behold wondrous things out of thy law." It is manifest that he saw their connexion with the Redeemer's kingdom and the everlasting covenant, for he says, "Lord, I have hoped for thy

salvation ; I have done thy commandments ;—I have longed for thy salvation, O Lord ; and thy law is my delight ;—*For ever*, O Lord, thy word is *settled in heaven ;* thy faithfulness is unto *all generations ;*—Thou hast established the earth, and it abideth : they continue this day according to thine ordinance, for *all* are thy servants ;—Thy righteousness is an *everlasting* righteousness, and thy law is *the truth :*—The righteousness of thy testimonies is *everlasting.*"

I might multiply quotations of this kind. The reader knows how they abound in the 119th Psalm alone. But sufficient has been quoted to show that the revelation to the Israelites before the time of David consisted of laws of different descriptions, temporary and permanent. Can any person reading even the above short extracts doubt that there were laws amongst those given, which were to be permanent and everlasting, and for all nations? If it be granted that there were ANY such laws, the question is proved, for the ten commandments must be at the head of that list. What stronger expressions could he have chosen to signify durability and permanency? Why, even the devoted admirers of *the law of nature*, and of the *eternal fitness of things*, will find expressions here commensurate with the eternity of their boasted unchangeable laws; for here we have laws "settled *for ever in heaven.*"

In several parts of the 119th Psalm, the testimonies, commandments, &c. are called *the truth.* The critical reader of the Bible knows that in such phrases "*truth*" is not opposed to "*error*," but to figurative representations and ritual observances. Thus in St. John i. 17,—"The law was given by Moses, but grace and truth came by Jesus Christ :" which means that the types and figures of the Christian dispensation were given by the law of Moses; but that the reality and substance, which those types and

figures shadowed out, came by Jesus Christ. Therefore when David says, "all thy commandments are *truth*," he does not understand the Jewish law, properly so called, consisting of ritual observances, but the commandments of perpetual duration.

The true state of the case, as I have before said, seems to be that the Israelites were to have been partakers of the full Abrahamic covenant, and to have had the nature of their Redeemer's kingdom gradually unfolded to them; but in consequence of their rebellions, a veil and coverings of ceremonies and rites were drawn over the ark and the mercy-seat, of which, however, although hid from their view, they were still the depositories and the guardians. And in pursuance of that intention of making them the instruments of publishing the glad tidings of salvation, if they should have returned to obedience, many laws and commandments were also intrusted to them, which were to have been interwoven into the Christian scheme; and to have laid a preparatory foundation upon which *the truth* should afterwards be built;—but I am trenching on the subject of the next section, and have a few words more to add in this to the subject of David's description of the commandments.

He evidently refers to laws which were to last under the Redeemer's kingdom, and were, by new sanctions and a spirit of grace breathed over them, to become instruments of salvation. "Salvation is far from the wicked, *for they seek not thy statutes*." Therefore the statutes of which he speaks *could lead* to salvation; and yet Ezekiel says, that God had given the Israelites laws, by which "*they could not live*." See also how he connects salvation and the commandments; for the critical admirers of Hebrew poetry know that the second member of a sentence is a repetition of the idea of the first in different language. "I

have hoped for thy salvation; I have done thy commandments." And in another place, "I have longed for thy salvation, O Lord, and thy law is my delight."

Nehemiah also, in ix. 13, 14, draws a distinction between the laws given on Sinai directly to the assembled people, and those given through Moses. Of the first description are the following:—"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them *right judgments*, and *true laws*, *good statutes*, and *commandments*, and madest known unto them thy holy sabbath." These were not the laws which the Lord pronounced, by the mouth of Ezekiel, to be "laws that were *not good*." These latter must be sought among the other class mentioned by Nehemiah,—"*and* commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

I must return, in a subsequent place, to this quotation of Nehemiah, to rescue it out of the hands of our adversaries, who have seized upon it to help to construct their batteries against the sabbath.

SECTION XVII.

THE ISRAELITES AND JEWS THE DEPOSITARIES OF REVELATION, FOR THE PURPOSE OF COMMUNICATING IT TO OTHER NATIONS OF THE WORLD.

The subjects of this and the three preceding sections are so intimately connected, that I have been obliged, in some measure, to anticipate what more appropriately belongs to

this. But I prefer submitting to the charge of repetition, to the omission of any remark calculated to elucidate the topic immediately before us. I shall not think it necessary, therefore, in the remainder of this discussion, to apologise for any repetition, which I may feel necessary for giving the question of the sabbath such a full investigation as its importance demands, and as may be unavoidable in following the miscellaneous objections of a number of authors.

The Archbishop of Dublin, Sanderson, Baxter, Barrow, &c. say that the Mosaic law did not bind Christians, unless so far as we can prove that it has been sanctioned and adopted into the Christian religion. For our present purpose, I might join issue upon that principle. I admit as a general rule that the whole Mosaic law does not bind Christians; but I deny that no part of that law is binding. The national municipal law is not binding; the ceremonial and ritual law, which has been fulfilled, is not binding; but we know, from the Scriptures, that revelation was granted to the Israelites for the sake of the Gentiles, whom they were commanded to teach what had been entrusted to them for that purpose: they were not to 'give to a party, what was meant for mankind.' If it had not been for their rebellions, which ended in their being cut off, they would have been the teachers of all other nations.

Our seventh 'Article of Religion' harmonizes with the principle I have laid down: 'The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man; being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men,

nor the civil precepts thereof ought, of necessity, to be received in any commonwealth; yet, notwithstanding no Christian man whatsoever is free from the obedience of the commandments which are called moral.'

Exod. xix. 5, 6, God says to the Israelites, "Ye shall be to me a kingdom of priests." This has no meaning, if it be not that they were to teach all other nations. But the occasion on which this was said was very remarkable: it occurs immediately *after* his saying, "All the earth is mine," and immediately *before* his giving out the commandments on Sinai.

With regard to the underneath prophecies of Isaiah, we must bear in mind, that they were intended to prepare the Jews for the reception of the Messiah, and for co-operating with him; and, if it had not been their own fault, his predictions would have received their literal accomplishment. Isa. ii. 2: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." These verses are repeated verbatim by Micah, iv. 1, &c.

Micah v. 7: "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men; and the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest."

Isa. xxv. 6, &c.: "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast

of wine on the lees, of fat things full of marrow, of wine on the lees well refined. He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory: and the Lord God shall wipe away tears from off all faces, and the rebuke of his people shall he take away from off the earth; for the Lord hath spoken it."

In Isa. lvi. 7, the temple of Jerusalem is called "the House of Prayer *for all people.*" And this text our Saviour particularly quotes, when the Jews profaned the *outer* court, *because it belonged to the Gentiles.*

Isa. lx. 2: "For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising: the forces of the Gentiles shall come unto thee; I will glorify the house of my glory. The isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee: and the sons of strangers shall build up thy walls, and their kings shall minister unto thee; therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow down themselves at the soles of thy feet: and they shall call thee the City of the Lord, the Zion of the Holy One of Israel."

Isa. lxi. 6: "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God. Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. And their seed shall be known among

the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." And lxii. 2: "The Gentiles shall see thy righteousness, and all the kings thy glory." And verse 7: "And give him no rest, till he make Jerusalem a praise in the earth."

How sincerely and heartily the ancient and godly Israelites desired the conversion of the Gentiles, may appear from the prayer which Solomon addressed to God at the dedication of the temple. 1 Kings viii. 41, 42, 43: "When the stranger shall come and pray towards this house, hear thou in heaven, *that all the people of the earth may know thy name*, and fear thee *as thy people Israel*."

Thus, also, Simeon (Luke ii. 32) bursts forth into a hymn of praise and thanksgiving, that "his eyes had seen the salvation of the Lord, which he had prepared before the face *of all people; a light to lighten the Gentiles, and the glory of his people Israel.*"

The hundred-and-fifth Psalm is very strong on this subject; but, in order to know the particular purpose and object for which it was written, I must request my readers to look at it in 1 Chron. xvi. This psalm was composed by David, when he brought up the ark of God to the tabernacle he had pitched for it. It was written especially for the Levites, who were appointed to minister before the ark of the Lord, to be used by them before it, at the time of their ministration. The reader will not fail to see and admire, how closely the ark, and the commandments, and the everlasting covenant, and the Gentiles, are interwoven together in his mind, whilst he was composing this psalm. And let it be borne in mind that the ark before which this psalm was to be continually performed contained nothing but the two tables of the ten commandments.

15. "Be ye mindful always of *his covenant, the word*

which he commanded to *a thousand generations*, even *the covenant* which he *made with Abraham*, and his oath unto Isaac, and hath *confirmed* the same to Jacob for a law and *to Israel for an everlasting covenant*." But what I wish particularly to bring under the notice of my readers, is the close connexion in the mind of the royal psalmist, between *the ark*, and the *commandments*, and the *Gentiles*. 23. "Sing unto the Lord *all the earth*, show forth from day to day *his salvation*; declare his glory *among the heathen*, his marvellous works among *all nations*. For the gods of the people are idols; but the *Lord made the heavens*. [Here is a particular reference to the fourth commandment.] *Glory* and honour are in his *presence*, [alluding, I should think, to the Divine *glory* and *presence* which descended upon the ark,] strength and gladness are in his place. Give unto the Lord, ye *kindreds of the people*, give unto the Lord glory and strength; give unto the Lord the glory due unto his name; bring an offering, and come before him; worship the Lord *in the beauty of holiness*; fear before him *all the earth*. Let the heavens be glad, and let the earth rejoice: *let men say among the nations*, the Lord reigneth." And he concludes, (verse 36,) "Blessed be the Lord God of Israel for ever and ever: and all the people said, Amen, and praised the Lord. So he left there before the *ark of the covenant* of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required."

Acts xiii. 46: When St. Paul turned from the Jews to the Gentiles, he proclaimed to the latter *from the Jewish Scriptures*, the long-established purpose of God to call them (the Gentiles). "For so hath the Lord commanded us, saying, I have set thee to be the light of the Gentiles, that thou shouldest be for salvation to the ends of the earth. And when the Gentiles heard this they were glad, and glorified *the word of the Lord*." But to prove this point, it

is unnecessary to multiply quotations. Every reader of the New Testament must be satisfied in his own mind, that the apostles, both in the Acts and in the Epistles to the Gentiles, appeal to the Jewish Scriptures, as standard authority, by which the persons addressed should consider themselves bound, so far as those Scriptures could be shown to bear upon the gospel dispensation. Thus, in the Epistle to the Romans, (Gentiles,) St. Paul frequently appeals to the Jewish Scriptures: and in xv. 8, &c. is an argument that the revelation to the Jews was intended for the Gentiles; for "Jesus Christ was a minister of the circumcision." But for what purpose? "To confirm the promises made unto the fathers." And what were those promises? "That the Gentiles might glorify God for his mercy." If, then, our Lord was a minister of the Jewish dispensation for the purposes of fulfilling promises made to the fathers, but which belonged to the Gentiles, does it not follow that the Jewish revelation was intended for the Gentiles? This text also is a further proof, if more were necessary, that the covenant and the promises to Abraham were intended for all mankind.

Rom. xi. 24: St. Paul represents the Gentiles as graffed into a good olive-tree, and says, that "the root bears them, and not they the root." If they were ingrafted into the tree, what could that tree be but the former dispensation, from whence, as the root and parent stock, the ingrafted branch was to derive its sap and nourishment? But what nourishment could they derive from a dispensation, which, nationally considered, was now abolished, except the vital principle of its revelation preserved in the root and stem to be circulated through the young and healthy branches, even after the old and fruitless branches had been cut off?

Rom. iii. 2: St. Paul considers it the *chief advantage* of the Jews, that unto them were *committed the oracles of God.*

The full force of the original does not appear in the words so translated. The verb πιστευομαι used here means that something has been *entrusted* to particular persons *for the benefit of others*. The verb in this voice is used in five other places in the New Testament; and in all by the same apostle who applies it here: and from those passages we may gather its true meaning. 1 Cor. ix. 17, he says he was *entrusted* with the dispensation of the gospel. Gal. ii. 7, he says that the gospel of the uncircumcision was *entrusted* to him, and of the circumcision to Peter. 1 Thess. ii. 4, he was thought worthy to be *entrusted* with the gospel; and the same expression occurs again, 1 Tim. i. 11. And in Titus i. 3, preaching was *entrusted* to him. The true meaning of the word appears from all these passages, and the same must be the meaning in Rom. iii. 2. And the incontrovertible conclusion is, that the *oracles of God* were *entrusted* to the Jews *for the benefit of others.*

I conceive that I have abundantly proved that the decalogue, as a whole, is binding on Christians. This, one should think, ought to be sufficient proof with regard to any particular commandment. But some authors, who cannot shut their eyes to the general conclusion as to the whole, still take upon themselves, without any proof or warrant from Scripture, to cut out the fourth commandment as decayed, and gangrened, and rotten. I therefore come now to the consideration of the fourth commandment: and here more particularly I will endeavour to justify the title I have prefixed to this book, as '*The Scripture Account of the Sabbath.*'

SECTION XVIII.

THE FOURTH COMMANDMENT.—THE SABBATH.

The law of the sabbath was one of two laws instituted in the time of man's innocency; the one positive, the other negative or prohibitory: the one standing in place of the first table of the decalogue, the other in place of the second table. When man saw his Creator day by day, face to face, and loved him above all things, no commandment of the first table was necessary, except that for prayer and praise. When none of the relations of human society existed, no proof of obedience could be drawn from commandments founded upon those relations. Therefore another test of obedience was established.

The sabbath was the first of these two commandments. Gen. ii. 3: "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God had created and made." I have proved that this law was given at the very time of the creation. I hope I have also refuted the proleptic argument of Heylyn and the Archbishop of Dublin, by which they would endeavour to pervert these plain words of Scripture. I have shown that at best their argument is a mere *petitio principii*, a mere begging of the question, without a shadow of proof, and, at the utmost, can only amount to a bare possibility of their interpretation being correct; but I have shown at the same time that the words in the fourth commandment will not even admit of that bare possibility, and are entirely untouched by their argument. I have also shown that there is no possible way in which we can conceive the

sabbath to have been sanctified and blessed, except by a command from God to man, to keep it holy, and dedicate it to the worship of his Creator. They attempt to build some little argument (some little hay and stubble) on the omission of any command to *rest* in this original commandment, which was afterwards so prominently put forward in the decalogue. But this very omission is a strong proof, in my mind, that this precept was given in paradise before the fall, when labour was unnecessary for the support of man; but afterwards, when man was to "eat bread in the sweat of his brow," a cessation from labour in one day of seven became necessary, and therefore was added.

The sabbath had no peculiar mark by which it could be known from other days, because it was not to be kept for its own sake. Our Saviour has given us a true key to the knowledge of the observance. "The sabbath was made for man, and not man for the sabbath." The sabbath, considered in itself, was nothing; but man was ordered to keep one day in seven on *his own* account. It having been blessed and hallowed, is the same as to say that man and his posterity were commanded to keep it holy. If, then, the sabbath was instituted in paradise, and necessary, notwithstanding daily converse with God, how much more was it necessary after the fall, when the knowledge of God was not preserved by daily converse; and how necessary is it even under the Christian dispensation!

Our Creator, who formed our souls and bodies, best knows the precise period of time during which we may be safely left to ourselves without danger of our forgetting him. He knows also the precise recurrence of time, within which it is necessary that our minds should be refreshed with divine knowledge, and renewed by prayer and communion with him. He has decided that one day in seven is the proper distance of time, and also the proper quantity.

The concerns of life might make a shorter period inconvenient, a longer period might be incompatible with the concerns of eternity.

To secure the observance of this all-important command, on which the knowledge of the true God, his worship, and the sanctification of man, the life of true and pure religion, and the health of human society, so mainly depend, he founded the observance on his own example, he connected the command in indissoluble association with the most magnificent objects of creation, so that the "heavens, which declare the glory of God, and the firmament which sheweth his handy work," shall, with the voice which is heard throughout the world, and in that universal language which is understood in all nations, proclaim the sabbath, as the tabernacle and sanctuary, in which the ark and the mercy-seat, the divine presence and the glory of God, are present. This, being the foundation and the safeguard of all the other commandments, is repeated oftener than any other, and its beneficial and spiritual effects insisted on, lest any mistaken man should suppose it to be a mere temporary command.

In Exodus xxi., xxii., and part of xxiii., an amplified comment is given on the ten commandments, and they are accommodated to particular cases; and in this accommodation the attentive reader will perceive that the particular circumstances of the nation of the Israelites are chiefly kept in view; which, in my mind, is a strong proof that the commandments were not formed for them alone, since a supplementary law or comment was necessary to fit these commandments, intended for universal observance, to the peculiar local and national manners and customs of the Israelites. And this necessity for accommodating those universal commands to that peculiar nation is a strong

proof that the original law, as delivered on Sinai, was not intended for them alone, but for all mankind.

While Moses remained in the Mount on the occasion of receiving this commentary, the subject of the fourth commandment is repeated, Ex. xxiii. 12; and to show the tendency and object of the sabbath, the following is immediately added: "In all things that I have said unto ye, be ye circumspect, and make no mention of the name of other gods, neither let it be heard out of your mouth." This shows also that the 4th commandment was to be the safeguard of the second, and of all the others, of *all the things he had said unto them.*

And in xxxi., immediately after giving directions about making the ark and mercy-seat and tabernacle; and immediately before delivering the two renewed tables of the commandments, the only commandment he specifies is the fourth, verse 13—17: "Speak thou also unto the children of Israel, saying, verily, my sabbaths ye shall keep, for *it* (the *keeping* of them) is a sign between me and you throughout your generations, *that ye may know that I am the Lord that doth sanctify you.*" Here the blessed effects of keeping it are mentioned, and in the next verse, the 14th, "Ye shall keep the sabbath therefore, for it is holy unto you." And again, 15, "Six days may work be done, but in the seventh is the sabbath of rest, *holy to the Lord*;" and again, 16, "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations *for a perpetual covenant.*" And also, 17, "It is a sign between me and the children of Israel for ever, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

In all these passages, although the commandments were about to be delivered engraven on stone, yet one of them.

and one only, is enforced, and that *five times*. And let it be remembered, that this message enforcing that commandment alone was brought down by Moses at the very time he brought down the commandments. In this chapter (xxxi. 14) the attentive reader will perceive the new and severe sanction added to the 4th commandment, in pursuance of the altered plans of God in governing the Israelites after their rebellion and idolatry and forfeiture of the original covenant of grace. No other commandment has been so frequently enforced in the Scripture as the fourth. Nor is this the case in the Old Testament alone, but also in the New, as we shall see below. We may therefore conclude, that it is the foundation of all the others, as I will show more at large in another place.

It is again mentioned when the covenant was renewed after the transgression touching the golden calf at Horeb. Ex. xxxiv. 21. And again, xxxv. 2, by Moses, when addressing the congregation; and here we find the observance made much more strict than before, as was also the sanction in xxxi. 14; and here also: "Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day." This is part of the law which was *added because of transgression*. The Archbishop of Dublin, in the hurry with which he wrote his ill-digested little pamphlet, did not take time to consider this distinction, for he says, that if we are bound to keep the sabbath, we are equally bound not to kindle a fire on the sabbath day! He might have added, that we ought to be hanged or stoned if we did.

In Lev. xix. 3, after an exhortation to holiness in imitation of God, the 4th commandment is mentioned in connexion with the 5th: "Ye shall be holy, for I the Lord your God am holy: ye shall fear every man his father and his mother, and *keep my sabbaths*. I am the Lord your God." And

in immediate connexion with the observance of the sabbath, and the same awful sanction of the divine authority, the 2nd commandment is enforced, (ver. 4,) "Turn ye not to idols, nor make to yourselves molten images.—I am the Lord your God." Such an intimate connexion do we everywhere find between the sabbath and the knowledge of the true God, and avoiding of idolatry. In the remainder of this chapter we find all the commandments of the second table severally enforced and summed up into the golden rule, "Thou shalt love thy neighbour as thyself: I am the Lord." But as if something were still wanting, which is necessary for the observance of all and of every commandment—after the exhortation to obedience and the enumeration of the particulars of the second table, the whole concludes with, "Ye shall keep my sabbaths and reverence my sanctuary. I am the Lord." So that in this one chapter we find the sabbath in connexion with the 1st, 2nd, and 3rd commandment of the first table, and with the 5th, 6th, 7th, 8th, and 9th, of the second. The 10th is not mentioned, being itself only a guard or fence round the other commandments of the second table.

After the settlement of the Israelites in Canaan the sabbath is not mentioned except three times, and then only incidentally (viz. *first*, 2 Kings iv. 23; *second*, 1 Chron. ix. 32; *third*, 2 Kings xi. 5, 7, 9; or 2 Chron. xxiii. 4, &c.) until the time of Isaiah, the evangelical prophet, and not by him until towards the conclusion of his prophecies, in which his inspired mind burst forth into the full effulgence of anticipated gospel light. He then mentions the sabbath, on such occasions and in such terms, as afford convincing proof that the sabbath was to continue under the Christian dispensation.

Amidst his several denunciations against the Jews, and his earnest exhortations to them, the sabbath is not men-

tioned; but when he comes to describe the Messiah's person, and sufferings, and atonement, and kingdom, then the sabbath rises to his view, and becomes the theme of his inspired eulogy.

In chapters xlix. l. and li. he foretells the kingdom of Christ and the calling of the Gentiles; and in liii. he delivers his well-known description, more like history than prophecy, of the Messiah's character, vicarious atonement and sufferings; and in the liv. and lv., a further prophecy of the Christian dispensation; and with his mind glowing with evangelical visions he proceeds thus, in chap. lvi.: "Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." Here, polluting the sabbath is considered synonymous with doing evil, or rather as the head and fountain of all other evil actions. And ver. 6, "Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices* shall be accepted upon mine altar, for my

* It may be said that the mention of *sacrifices* in this quotation shows that it refers to the Jews. But the careful reader of the Epistles knows that sacrifices of a different description were to continue under the Christian dispensation. Thus, Rom. xii. 1, "present your bodies a living sacrifice," &c. 1 Peter ii. 5, "An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Heb. xiii. 15, 16, "Let us offer the sacrifice of praise to God continually," &c. "To do good and to communicate, forget not, for with such sacrifices God is well pleased." Phil. iv

house shall be called a house of prayer for all people." The expression of "the sons of the stranger," means the Gentiles; therefore this refers to the dispensation during which the Gentiles were to be called. We may also remark that, "joining themselves to the Lord,—serving him,—loving his name,—and being his servants," are put in apposition to "keeping the sabbath and taking hold of his covenant." We may also remark that, "keeping the sabbath," and "taking hold of his covenant," are here connected together; and the covenant here mentioned being connected with the calling of the Gentiles, must mean the Abrahamic covenant, the original and everlasting covenant, which Isaiah, in another place, liv. 10, and Ezekiel xxxiv. 25, call a "Covenant of Peace," that is, *the Gospel.* And the sabbath being so connected with it must be coëval with it, and consequently continue under the Christian dispensation.

Any candid person reading the above quotation, and those which follow below, will consider the sabbath as the grand instrument and support of religion, — of the Christian religion; and not as a mere shadow of some future good, which was itself to be abolished;—and seeing in the above quotation the sabbath so connected with the prophecy that the temple shall be "the house of prayer for all people," he cannot but conclude that the sabbath was

18, "Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable and well pleasing to God." The word θυσια does not always signify a bloody sacrifice. The verb θυω, from whence it is derived, is applied by Homer to the custom of throwing a small quantity of food and wine into the fire as a sacrifice to the gods at the beginning of a meal or feast.—Iliad ix. 219, 220.

In the Old Testament the word sacrifice is frequently applied in the same way as in the above quotations from the Epistles. Ps. iv. 5; xxvii. 6; li. 17; cvii. 22; cxvi. 17. Jer. xxxiii. 11. Amos iv. 5. Deut. xxxiii. 19.

intended still to continue the instrument and means of the promotion of the love and service of God, when that time should come when all nations should unite in prayer to God.

But in chapter lviii. the importance of the sabbath, not as a shadow of some future and expected blessing, but as the present, and permanent, and perpetual promotive cause and means of genuine religion, is strongly portrayed. But first, I must remark, that the leading part of the exhortation contained in this chapter, in ver. 3—7, affords a key to the whole; it gives a rule to show the difference between unprofitable ordinances, which were useless *per se*, for their own sakes, and ought to be observed in the spirit and not in the letter, and those ordinances which were to continue to be observed, as in themselves highly beneficial. He condemns the fastings used by the Jews, which they considered as in themselves meritorious and deserving of reward. "Wherefore have we fasted (say they) and thou seest not; wherefore have we afflicted our souls, and thou takest no knowledge." The prophet, on the other hand, directs them to a more spiritual and more practical religion of the spirit and not of the letter. "Is it such a fast as I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thy own flesh." But when he comes to speak of the sabbath, he speaks in a very different manner, as we shall see presently.

Heylyn, the most learned of the opponents of the sabbath, was so overcome by the force of truth on reading the prophecy of Isaiah lvi. 2, "Blessed is the man," &c. quoted above, and so satisfied that it related to the Christian dispensation, that he was compelled to acknowledge that it proved that there was to be a Christian sabbath. But how does he get out of the difficulty?—why truly in such an ingenious way as would have broken the bars of all difficulties asunder; viz. by a perversion of the meaning of the remainder of the sentence,—"who keepeth his hands from doing evil." And instead of considering, from this expression, that the sabbath was to be the instrument and means of keeping him from doing evil, he says, that "to abstain from evil and to rest from sin," was to be the Christian sabbath! He has forgotten, however, to tell us on what day of the week this rest was to be observed as a sabbath.

But if this were Isaiah's meaning, would he not, after having corrected the Jewish errors as to *fasting*, have also corrected their errors as to the sabbath, and have shown the true way in which it was to be understood. But instead of this, he uses every expression he can find to increase their reverence for it, and their love and delight in it. He endeavours to evangelise it, and fit it for that true and pure religion of which he was the herald; and whilst he is employed in preparing and making ready the way, he exalts and purifies and spiritualises the sabbath, as one great instrument for the maintenance and preservation of that religion.

Does he describe it as one of the statutes by which they should not live,—as a law which was not good,—as a yoke too heavy to be borne,—as only deserving to be abolished on the establishment of that new era which filled his mind,—as the hand-writing of an ordinance which was to be nailed

to the cross? O no! very different is the view of the sabbath, and the regard and feeling for it which he endeavoured to recommend. Hear his words, (lviii. 13,)—"If thou turn away thy foot from the sabbath," (from trampling on it,) "from doing thy pleasure on my holy day," (in gratifying human wishes and desires,) "and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord." Surely this seems much more like one of the statutes which *enlighten the eyes*, *convert the soul*, and *rejoice the heart*, which are sweeter than honey and the honey-comb, more valuable than gold, yea than much fine gold, in keeping of which there is great reward,—which are true and righteous altogether, and to endure for ever, and by which the servants of God are taught.

Can any one, after reading the above description of an institution, holy of the Lord and honourable in his sight, on which human ways and works and pleasures were to be suspended, and the works and ways of God, and things pleasing in his sight, were to form the subjects of our contemplation, and by constant practice be rendered so habitual, so interwoven with the purified texture of the mind, so harmoniously responding to the sweetest sympathies of a converted heart, as to render the day itself a delight, to make us "willing in that day of his power," not speaking our own worldly carnal words, but the words of God, and the language of heaven, until it should lead us to the highest degree of excellence and enjoyment of which our fallen but converted and renewed nature is capable,—"to *delight ourselves in the Lord*;" (and all this is included in Isaiah's description; (can any Christian suppose that such an institution was but a shadow, and to be abolished

at the very time when it would have been most necessary, most practical, and most pleasing? If a man have no Christian sympathetic feelings in his heart to claim kindred with such an institution, to see written over its holy portals, "this is the narrow way which leadeth unto life, walk ye in it;"—still if he have a mind capable of judging and reasoning, let him decide from the language and context of the prophecies with which this description is mixed up, whether the sabbath were not to make a part of the kingdom and dispensation of the Messiah, with the everlasting and widespreading and comprehensive glories of which these prophecies encircle this description.

Abundant as are the prophecies relating to the Redeemer's person, and character, and sufferings, and atonement, and kingdom, throughout the book of Isaiah, yet they shine out with peculiar lustre in the last eighteen chapters, (xlix.—lxvi.) commencing with a proclamation to the Gentiles, for whom they were in a great measure intended, and to whom they were addressed,—opening with "Listen, O isles, unto me, and hearken ye people from far;" and occasionally breaking forth, "Sing, O heavens, and be joyful, O earth, for the Lord hath comforted his people;—Behold I will lift up my hand to the Gentiles, and set up my standard to the people;—Ho every one that thirsteth, come ye to the waters;—I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness;—And the Gentiles shall see thy righteousness, and all kings thy glory;—Behold the Lord hath proclaimed to the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh."

These expressions show that this noble prophecy was particularly addressed to the Gentiles, and peculiarly applies to the Christian dispensation. I beg of the reader

carefully to peruse this prophecy; and when he is convinced, as convinced he must be, of the truth of these two assertions, the concluding argument for the permanence of the sabbath to be found in the last chapter of the book of this prophecy, will fall with tenfold weight upon his mind, (lxvi. 12,) "For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. (18.) It shall come, that I will gather all nations and tongues, and all they shall come and see my glory. (22.) For as the new heavens, and the new earth, which I will make," (the kingdom of Christ,) "shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, *and from one sabbath to another*, shall *all flesh* come to worship before me, saith the Lord." Here, in the very conclusion of the prophecy, he declares from the mouth of the Lord, that when the kingdom of the Messiah shall have been completely established, and *all flesh*, all mankind, included in it; still shall the periods of time be as strongly marked by the SABBATHS, as by the revolution of the luminaries. This argument and this proof (it is Isaiah's, not mine) the unstable may wrest; but if they do, they may also wrest all the other scriptures.

On the restoration of the Jews after the Babylonish captivity, when Nehemiah (ix. 13, 14) is recapitulating the mercies of God to his nation from the calling of Abraham, he uses the following expressions:—"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments, and *madest known* unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." In this quotation the difference of expression used with regard to the

sabbath, from that used in respect to the commandments, statutes, &c. is very remarkable. He *gave* and *commanded* them the *laws*, and *statutes*, and *commandments;* but the sabbath he *made known* unto them. Does not this clearly prove, that the *laws*, &c. were then instituted for the first time, but that the *sabbath* had been previously instituted and established; and that he *restored* the knowledge of it by a full account of the mode and reason of the observance. Would he not otherwise have mentioned the commandment of the sabbath in the same manner as the other laws, and why should he otherwise have so studiously varied the expression, and advisedly used a different word for the sabbath, if it were not that it stood on a very different foundation from the others?

Some special pleader may here also allege that the sabbath was known before Sinai at the Wilderness of Sin; but this argument would be an odd reason for the necessity of making it known a few days afterwards. Nehemiah supposes all the transactions from leaving Egypt, and particularly those at Sin, to have taken place at the same time with those at Sinai, as we in modern times speak of all the transactions of a particular session of Parliament, some years past, as happening together. He even inverts the order of events. Although the giving of manna and of water happened before the giving of the law, he mentions them after; not so much regarding the order of time as the importance of the events. See verses 13, 14, 15.*

* In Nehemiah ix. 14, the Hebrew word, signifying "madest known," from a Hebrew verb, signifying he *perceived sensibly* in Hiphil, which implies, to "*cause* to feel," "*make* to feel," "*cause* to know," as Job xxxviii. 12. In Ruth ii. 1, and Prov. vii. 4, it signifies *a person already known, an acquaintance*, but at the time of speaking pointed out to their particular attention, as in 1 Sam.

ii. 12; Jer. i. 3; xxii. 16; Ps. i. 6; Amos iii. 2; Ezek. xix. 7. The verb being in the preter tense, refers to what did precede: "*gavest*" is future in tense and preter in sense, and therefore subsequent in event to what preceded in the leading verb: "*madest known*" is preter both in *tense* and in *sense*, and therefore being doubly so it implies a priority in event to "*gavest.*"—H. S.

SECTION XIX.

THE SABBATH IN THE NEW TESTAMENT.

We come now to consider the New Testament account of the sabbath. The most superficial reader must observe how frequently our blessed Lord explains the true nature and object of the sabbath, how he corrects all false opinions relating to it, and how he accommodates it to the spirit of the religion he was about to establish.

The acute mind of the eminent Heylyn could not be insensible of this general impression, which the gospels are calculated to make, and he endeavours to counteract a feeling so repugnant to his own favourite opinion. I have no doubt but that many of my readers have long ere now been struck with wonder and surprise that such men as Heylyn and Bramhall should come forward as strenuous opponents of the sabbath, and labour to set up the Lord's day in opposition and rivalship to it, instead of connecting them both together, or rather, more properly speaking, of identifying the one with the other. And perhaps there may still be in the minds of a few of my readers, some lurking inclination to throw the authority of those great men into the scale along with their arguments. And so perhaps I might be inclined myself to do, if I did not see in the other scale the tried gold of the sanctuary.

It seems to me that the minds of those great and good men were imperceptibly warped by party bias unknown to

themselves. The revolutionists and fanatics in the time of Charles the First, exalted and enforced the sabbath with Jewish and puritanical strictness and severity. What wonder, then, that Heylyn, the friend and adviser and advocate of Charles and his devoted adherent, he who was frequently driven from his benefice and his home, and obliged to wander about and conceal himself in the disguise of a peasant from puritanical fury;—what wonder that Bramhall, the friend and companion of Strafford, seeing the scaffold reeking with the blood of his friend and patron, shed by the axe sharpened and uplifted by the same hypocritical fanaticism;—what wonder that both such admiring and faithful sons of the established church, the object of the hatred and attack of sectarian virulence, should have a strong feeling against the most favourite dogmas and opinions of their bitter persecutors, thus written in the blood of noble and royal martyrs! But *we* live in an age when we can coolly and soberly investigate religious truth without party bias or feeling. Heylyn was an eminent and learned divine, and when borne on the full tide of scripture, was powerful, but when struggling against it was weak and impotent.

Heylyn (page 391, folio edition) gives a good enumeration of the various acts and miracles of our Saviour, employed for the purpose of correcting Jewish errors relating to the sabbath-day; but, with strange inconsistency, he says that this was done for the sake of the *Jews only*, because our Lord did not intend *immediately* to dissolve their polity and abolish their laws and their sabbath. For the purpose of removing this objection, as well as of unfolding the true nature of the Christian sabbath, I am obliged to consider the various passages in the gospels connected with this subject.

I think that a candid review of the gospels will convince

us, that they were written entirely with a view to the establishment of Christianity, and that the correction of Jewish errors had the same grand object in view. In all such cases those errors alone were corrected, or at least recorded by the evangelists, which had disfigured or defaced pure maxims or precepts of their law, which were to be of universal observance. We find no corrections of temporary or national ordinances which were to be abolished, when the substance of which they were the prefiguring shadows should take their place, or when their necessity or usefulness should cease with the dissolution of their national polity. He corrects errors in several ordinances which were intended to have a spiritual reference, but which the Jews considered as in themselves meritorious and deserving of reward, while in their practice and their lives they merged and destroyed the spiritual sense. Thus he condemned their frequent washings of their hands, and cups, and platters, and tables, while they were strangers to the purity which those acts were intended to inculcate. He condemned the minute and scrupulous payment of the tithes even of the herbs in their gardens,—mint, anise, and cummin,—while they omitted the weightier matters of the law,—judgment, mercy, and faith. He condemned them for making broad their phylacteries or borders, on which texts of scripture used to be written, with a pretence of increasing the number, for the purpose of ostentation, whilst in reality they had taken away the key of knowledge, and neither entered the kingdom of heaven themselves, nor suffered others to enter. He condemned their corrupt maxims, by which they endeavoured to supersede the fifth commandment, saying that a man was meritorious who presented, as a gift to the temple, what he ought to have expended in the support of his parents, whom he left in destitution and distress. It is however impossible for me, within the limits which I

must prescribe to myself, to give such an induction of particulars as would show at large that all his corrections, which have been handed down to us, were for the sake of disencumbering some moral Christian precept inculcated by their law, but intended to have been permanent, from the false glosses with which the Jews had overlaid them. The abuse of a mere Jewish law or ceremony he never corrects *for its own sake;* but a law, or a ceremony,—the shadow and representation of some future substance, or the type of some future antitype,—he cleanses, and purifies, and polishes, to make it fit to be transferred into his kingdom, to "be a vessel unto honour, sanctified and meet for the Master's use."

The following are the particular transactions and occasions upon which our blessed Lord corrected, both by actions and conversations, the erroneous opinions which prevailed among the Jews on the subject of the sabbath; and to each I add references to show in which of the four gospels they are to be found.

1. The disciples plucking the ears of corn. Matt. xii. 1. Mark ii. 23. Luke vi. 1.

2. The cure of the man with the withered hand in the synagogue. Matt. xii. 10. Mark iii. 1. Luke vi. 6.

3. Cure of a demoniac in the synagogue. Mark i. 23. Luke iv. 33.

4. Simon's wife's mother raised from a fever. Mark i. 30. Luke iv. 38.

5. On the same evening, the cure of all who were diseased, or possessed with devils, and also his approval thereby of their being *brought* or *carried* to him. Mark i. 32. Luke iv. 40.

6. On another sabbath, he laid his hands on a few sick folk, and healed them. Mark vi. 2—6.

7. The woman with a spirit of infirmity for eighteen years cured in the synagogue. Luke xiii. 11.

8. Cure of the dropsy in the house of a chief pharisee. Luke xiv. 1.

9. Impotent man cured at the Pool of Bethesda. John v. 2—16.

10. Feast of tabernacles, and renewed controversy relating to the performance of the preceding miracle on the sabbath. John vii. 14—29.

11. Cure of the blind man. John ix., the whole chapter.

The Gospel of St. Matthew is allowed on all hands to have been written for the Jews, and by many supposed, with great appearance fo truth, to have been written in Hebrew.

St. Mark's was written under the direct superintendence of St. Paul, as a short summary for the use of the Gentiles.

St. Luke, who was the constant companion of St. Paul the apostle of the Gentiles to the very end of his ministry, wrote his gospel for the use of the Gentiles, and addressed it to a Greek.

St. John wrote his gospel *after* the destruction of Jerusalem and the total overthrow of the Jewish nation and polity. All these three last-mentioned evangelists wrote their gospels in Greek, the most generally-used language in all nations at that day, but less known or used in Judea than anywhere else.

Now, it is very remarkable, that of the eleven above-enumerated occasions and transactions, *two* only are recorded by St. Matthew, who wrote for the Jews, *six* of them are recorded by St. Mark, and *seven* by St. Luke, who wrote for the Gentiles. St. John wrote his as a supplemental gospel, to supply what had been omitted by the others. He records three of the above occasions, which are not no-

ticed by the others. Thus, then, of the eleven occasions, two only are recorded for the use of the Jewish converts. Whereas, *all* the eleven are recorded by the other three evangelists for the use of the Gentiles or Christian converts from heathenism.

In St. Matthew, we have only to the extent of fourteen verses on the whole subject. In St. Mark, thirty; and in St. Luke, thirty-four. St. John occupies forty-one verses with the single miracle of the cure of the blind man, and the controversy arising from his performing it on the sabbath-day: ix. and eighty-seven with the circumstances of the miracle at the Pool of Bethesda on the sabbath-day, and the controversy thereupon: v. 1—47; and vii. 14—53; or a hundred and twenty-eight verses altogether: and yet St. John wrote after the destruction of Jerusalem. Do not these facts prove strongly that these corrections of our Lord's were intended for the general body of Christians, and therefore that the sabbath was to continue to be observed under the new dispensation? But I must give this part of the question a more particular consideration.

There are many proofs in the gospels that nothing was recorded by them which was not to be considered as necessary for the establishment and development of the Christian religion. I must, however, be satisfied with a brief selection of such proofs:—to the generality of my readers, any proof is unnecessary.

I choose St. John's gospel, which goes more fully into the correction of the error relating to the sabbath than any other, although it was not written until after the subversion of the Jewish state. He informs us that he had made a very scanty selection of the acts and sayings of our Saviour, of such only as were necessary for a particular purpose, viz. for the belief of those *to whom he wrote*. He concludes his gospel in these words. "And there are also many

other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Compare with this description the short gospel of St. John; and how very limited must be the epitome which he has given? In two other places he gives us a key to judge of the purposes for which he wrote that short epitome. xx. 30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but *these are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name.* And again, xix. 35: "And he that saw it, bare record, and his record is true, and he knoweth that he saith true; *that ye might believe.*" These last words refer to the whole verse.

Therefore what he has written relating to the sabbath was, together with everything else which he has recorded, "written that they might believe that Jesus is the Christ, and that, believing, they might have life through his name." Is not all this accumulated evidence absolute demonstration that the corrections of the sabbath, which he details, were intended for Christians, and therefore that they were to continue to observe the sabbath corrected from the errors of the Jews, from whom they received it, and restored to its original true and spiritual purposes, the sanctification of man and the glory of God?

We must now look a little into the particular corrections, and see whether they be *alterations* or *restorations;* and I think we shall find that they are the latter; that our Lord makes no new commandment, makes no alteration in, or addition to, the old, but merely restores it to what was always intended to be its spiritual nature: for I think by the time that we shall have concluded our review of "The Scripture Account of the Sabbath," my candid reader, who

shall have kept his mind unprejudiced and open to the truth, will find, with me, that of all the observances delivered to the Israelites, the sabbath, and, perhaps, the sabbath alone, was *purely spiritual;* and, perhaps, in this review of the particular instances recorded by the evangelists, we shall find some few more little arguments, to prove that the law of the sabbath was to continue under the Christian dispensation and religion.

Of all the accounts given by the evangelists of such miracles as gave rise to discussions on the sabbath, perhaps the most important is the healing of the man at the Pool of Bethesda. It not only gave rise to a controversy between our Lord and the Jews at the time, but seemed to make a very strong impression upon the Jews, and to continue fresh in their memories until the following feast, which must have been at least four months after.

In the discussion on this miracle, he gives us a key formed by the hand of a master, by means of which we may arrive at a just conclusion in the consideration of this question. In a few words, he shows the faulty manner in which the Jews considered it, as well as the true mode in which it ought to be considered. In immediate connexion with the subject of the sabbath--the cause of the conversation—he says, (verse 24,) "Judge not according to the appearance, but judge righteous judgment." The word here translated "appearance," (ὄψιν,) signifies the outward appearance or surface of any material body, as it presents itself to the eye; and, when applied in a figurative sense to a law, expresses the literal meaning of the law, as it first strikes the ear.

Our Saviour here cautions against this mode of interpretation, and forbids its use, and directs us to judge according to the spirit of the law, and, after accurately weighing the different parts of each particular case, and

comparing one with the other, to give the preponderance to that which agrees with the spirit, over that which agrees with the letter and not with the spirit. This true mode of interpretation is given in the remainder of the verse. The word translated "*Judge*," (κρινατε,) is the word used for a judge, sitting in judgment and diligently investigating both sides of a question: the word translated "*righteous*," (δικαιος,) is here taken in a legal rather than a religious sense, and means "*just*," as the same word is translated in a preceding chapter, v. 30; and in the septuagint translation of the Bible is used for a Hebrew word which primarily denotes the *equipoise* of a balance, or the *equality* of weights and measures. And this may show the true meaning of the word here as applied to a judge, forming his opinion from a diligent and discriminating review of both evidence and law, weighing evidence against evidence, or where one law clashes with another, or one part of a law with the other, considering the spirit of the laws and the intention of the legislator, and making his decision as agreeable to both as possible.

This first mode of judging according to the outside appearance or superficial view of the fourth commandment, was the error of the Jews. They supposed that the sabbath was to be hallowed *for its own sake*;—that it was the matter of paramount consideration in the law:—that man was an object of inferior and secondary consideration; and that his good, or his comfort, or even his safety, must give way to the superstitious, and almost idolatrous veneration which they paid to the sabbath. But our Lord, on the contrary, proceeds by the second mode of judging, by considering the spirit and intention of the law, and whenever its strict, literal interpretation may be irreconcilable with the spirit, or may clash with another law, by giving precedence to the more weighty and important. He shows that

man is the paramount object, and the sabbath only secondary, "the sabbath was made for man, not man for the sabbath," and therefore whenever their interests clash, those of the sabbath, as being inferior, must give way to those of man as superior. The sabbath was instituted for the good of man. Its primary object was to keep up in the mind of man a knowledge of his Creator, a knowledge of true religion, and consequent practice of true holiness:—and the only way in which it was ever sanctified or hallowed, was by a command to man to keep it holy, by devoting it to the worship and praise of the great Creator, and to the acquirement and preservation of holiness. This was the primary object, and in paradise the sole object, for the spontaneous productions of willing nature left man sufficient time without a day of rest; the "*rest*" of the sabbath was of later appointment, when man, doomed to labour for his daily bread, required a provision to give him ample time and leisure for the primary object, and also required to have the day more particularly marked and separated, as a further security for the promotion of the primary objects of religion, worship, and holiness.

This was the view which our Saviour took, and which he wishes us and all Christians to take of it, and which he takes so many occasions of telling the Jews was the true and genuine spirit of their own laws. Wherever the primary object of religious worship was incompatible with *rest*, the latter, which was only the mean, was to give place to the former, which was the object and end. Thus as *rest* was commanded, to give leisure for a due observance of the sabbath, if at any time labour became a necessary mean, it became a duty, and suspended the *rest*, which not only ceased to be the mean, but counteracted the end. In proof of this, our Lord appealed to their own law, (Matt. xii. 5,) "Have ye not read in the law, how that on the

sabbath-days the priests in the temple profane the sabbath, and *are blameless?*" By the law, a greater number of sacrifices were offered on the sabbath than on any other day, which being necessary for their worship, superseded the *rest*, and obliged the priest to labour twice as much on the sabbath as on other days. Hence, they might have learned the spirit of their law, and distinguished between the end or object, and the necessary means, and when both were incompatible, ought to have preferred the end. Under the Levitical law, works were not only allowed, but ordered, on sabbaths. Lev. xxiii. 39—43, which prescribes and regulates the feast of tabernacles, says, "On the first day shall be a sabbath, and on the eighth day a sabbath; and ye shall take you on the *first* day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees and willows of the brook; and ye shall rejoice before the Lord your God seven days." But this was for a religious purpose, and to keep up the knowledge of God and the remembrance of his mercies, and therefore not only allowable, but necessary; the object being thus stated, ver. 43: "That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. I am the Lord your God." And in Nehem. viii. 14—18, after reading the law, in obedience to this command, on the 15th day of the month the first day of the feast of tabernacles, which was a sabbath, the Jews were busily employed in building booths as prescribed above: and yet on this very day, Num. xxiv. 12, &c., they were forbidden to do any servile work.

And again, in Nehem. viii. 9—12, on the celebration of the first day of the seventh month, which was a sabbath, and on which no work was to be done, Ezra and Nehemiah issue these orders to the Jews, "Go your way, eat the fat, and drink the sweet, and *send portions* unto them for whom

nothing is prepared. And all the people went their way, to eat and to drink, and to *send portions*, and to make great mirth, because they had understood the words that were declared unto them." If his Grace had lived then, what would he have thought of the great labour of building the booths for the whole nation to dwell in, when he considers the carrying of a bed by one man to his house, as abolishing the sabbath? What would he have thought of their sending portions of meat and drink everywhere through the city, when he looks upon the pulling of ears of corn and rubbing them in their hands by the disciples, also as an abolition of the fourth commandment?

Our Lord also instructs us, that the sabbath being made for the good of man, it is lawful to do good to man on that day, and consequently to do such works as may be necessary for that end, and even to supersede the prescribed *rest* Thus he worked several miracles on that day for the very purpose of correcting their false notions, and he showed from their own laws and their own practice, that he acted according to the spirit and intention of the law. Thus it was lawful by their law to circumcise a child on the sabbath if it should happen to be the eighth day, because that was a religious ceremony, and necessary for the introduction of the child into covenant with God, and consequently productive of much good to the child. And our Lord argues, that if the law of Moses ordered a work on the sabbath which put an infant to severe pain, how could it be considered unlawful for him to remove pain and make a man altogether whole and healthy on that sacred day?

He also quotes their own allowed practice; if an ox or an ass should fall into a pit, they would not forbear the very great labour necessary for pulling it out. They would also loose their cattle and lead them out to water; and be it remembered, that in that country they would very often

have to lead them very far before they found any. He argues from thence very justly, that it was lawful for him on the sabbath-day to deliver those who were possessed by the devil, or oppressed with sickness, or bound by infirmity, or afflicted with blindness.

In truth, his miracles on the sabbath were justifiable on a double ground, as being not only performed for the good of the bodies of the persons healed, but being most efficacious means for the promotion of religion and the establishment of Christianity. It was necessary for this latter purpose that he should work them in the most public manner,—on the sabbath, and in the synagogue, when numbers were collected and the rulers and scribes or lawyers were present,—that they might be generally seen and be more openly canvassed and free from suspicion, and that he might have a better opportunity of preaching to the people, while strongly impressed with a conviction of his divine authority and mission evidenced by the miracle—the powerful effects of which in bringing conviction we know from Nicodemus himself, a ruler of the Jews. "We know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him."

On several occasions our Lord allowed of work on the sabbath which was necessary for the good of man: he approved of the *carrying* of the sick to him on the sabbath, Mark i. 32; Luke iv. 40. He also permitted the man whom he healed at the Pool of Bethesda to carry his bed, although the Jews were forbidden to carry burthens on the sabbath.*

* The Israelites were not particularly forbidden by the law of Moses to carry burdens on the sabbath, that I am aware of. They were subsequently forbidden by Jeremiah and Nehemiah, because the sabbath had been profaned and given up entirely to labour by that practice. Jeremiah (xvii. 19—27) was ordered to make the fol-

That the attention of the Jews to the sabbath was merely outward and not spiritual, we have pretty strong proof; although they were filled with madness at his curing diseases on the sabbath, yet they frequently held councils to put him to death on the sabbath, Matt. xii. 14; Mark iii. 6; Luke vi. 11; John v. 16; and they actually did put

lowing proclamation, *standing in all the gates of Jerusalem*, because they used to bring the burdens through the gates on the sabbath. "Bear no burden on the sabbath-day nor bring it in by the gates of Jerusalem, neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day as I commanded your fathers. But they obeyed not, neither inclined their ear: but made their necks stiff, that they might not hear nor receive instruction:" upon which he threatens them, "If ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." This was just before the Babylonish captivity, and the extent of the profanation both before and after the captivity may be learned from Nehemiah. When he was making various reforms, mentioned xiii. he says, "In those days saw I some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and *all manner of burdens*, which they brought into Jerusalem on the sabbath-day. And I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the sabbath unto the children of Judah and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day? *Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?* Yet ye bring more wrath upon Israel by profaning the sabbath." He here alludes to the time before the captivity mentioned by Jeremiah, from whence we may conclude that the carrying of burdens in Jeremiah's time was similar to that detailed by Nehemiah. To remedy this abuse, Nehemiah kept the gates shut all the sabbath, and placed his servants as guards at the gates to prevent the profanation, ver. 19, 20, 21.

him to death on *a* sabbath, on the passover and first day of the feast of unleavened bread, which was always a sabbath. He alludes to this inconsistency, and tells them that, in their pretended zeal for the fourth commandment, they broke the sixth in their hearts, and endeavoured to break it in reality. John vii. 19: "Did not Moses give you the law, and yet none of you keepeth the law? *Why go ye about to kill me?*"

He showed, also, that works of necessity, and of providing food on an emergency, were allowable, when he defends his disciples for plucking the ears of corn on the sabbath-day. This action would have been allowable by their law on any other day. Deut. xxiii. 25: "When thou comest into the standing corn of thy neighbour, thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's corn." In confirmation of his defence, he instances the case of David, who, when necessity obliged him and his attendants, "entered the temple, and ate the shew-bread, which it was not lawful for him to eat, but only for the priests."

In this miracle, also, our Lord gives us another clue to direct us to a right understanding of these matters: he directs the Jews to their own Scriptures, and says, that if they had attended to them, they would not have condemned the disciples, but would have pronounced them guiltless. Matt. xii. 7: "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." The quotation is from Hosea vi. 6: "For I desired mercy and not sacrifice, and the knowledge of God *more* than burnt-offerings." According to scripture language, "mercy and *not* sacrifice," means mercy *rather* than sacrifice; and so it is expressed in the second member of the verse,—"the knowledge of God *more* than burnt-offerings." Now, our Lord applies this quotation to the observance of the sabbath. And what is the meaning of

Hosea? that the Lord prefers the mercies and blessings derivable from laws, to their severities; that he prefers such an observance, as will lead to a knowledge of God, to that which consists in outward ceremonies.—Thus are we to regard the law of the sabbath.

We have also further proof, that his miracles of healing on the sabbath were not against the spirit of the law of the Jews. For when he was about to cure the man in the synagogue, (Mark iii.) he asked them, "Is it lawful to do good on the sabbath-days, or to do evil, to save life or to kill? *But they held their peace.*" And yet they are condemned for holding their peace, and not giving a ready affirmative answer. "He looked round about upon them *with anger*, being grieved at the hardness of their hearts,"—the only occasion in all the gospels of *anger* being attributed to our Saviour,—does not this show, that it was only wilful blindness and perverse hardness of heart, which prevented them confessing that his conduct was *lawful* by their law?

And again, when he healed the woman with the spirit of infirmity for eighteen years, (Luke xiii.) he calls the ruler of the synagogue a *hypocrite* for disapproving of the cure. This shows that on the principles of Jewish law he ought to have approved of it,—nay, it proves that he really *did* approve, for by calling him a *hypocrite* he accuses him of *concealing his real opinion.*

He instructs us farther, that it is lawful to do good on the sabbath both by his Father's example and his own, for on the occasion of the miracle at the Pool of Bethesda, and in defence both of the miracle and of the man's carrying his bed, he says, "My Father worketh hitherto, and I work." This is spoken with a reference to the sabbath, and the meaning is, that his Father carried on the course of his providence, and the growth of everything necessary for the food of man, on the sabbath; and in like manner he also

worked works of mercy for the good of man. The course of Providence, beside being intended for the support of man, is also a demonstration of the existence of a God, and a proof of his continual superintendence; as St. Paul argues, Acts xiv. 17, "Nevertheless he left himself *not without witness*, in that he *did good*, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." In like manner our Lord's sabbath-works were meant both for the good of man, and for a witness or testimony of the truth of his mission and religion.

On the whole, I think it appears abundantly, that our Lord, so far from *abrogating* the sabbath, did not even make any alteration in it; that he was competent to alter it, who can doubt, who acknowledges him to be the Creator of the world, "by whom all things were made, and without whom was not anything made that was made—who is God over all blessed for ever;" by whom the commandment was originally given to man in a state of innocence in paradise, by whom it was renewed on Sinai, and by whom the sabbath was, during his ministry, cleansed from the false glosses and corruptions of man, and restored to its spiritual meaning and original purity and intention?

There is a great similarity between the sabbath, as restored by our Lord to its original beauty, and the description given of its true nature by Isaiah,—that we should not do our own ways or our own pleasure; that is, that we should not spend it in our ordinary and usual manner for our own profit and pleasure, or speaking our own words on earthly and carnal subjects; but that we should delight in its spiritual nature, and spend it in such a way as to make it holy of the Lord, for our own sanctification, and in such a way as may be honourable to God, and lead us to honour him, and finally bring us to delight in him. All this is expressed in that part of Isaiah which I have before quoted

from the fifty-eighth chapter, and which I mentioned as descriptive of the sabbath under the Messiah's kingdom.

From the above view of our Lord's corrections, so carefully and so fully handed down by the evangelists, who can doubt that our blessed Lord intended that the sabbath should continue as an integral part of his religion?

I have, however, still farther proofs to adduce; but I can better bring them forward, while I answer various objections which have been made by the opponents of the sabbath: and I must here beg the indulgence of my readers if I do not observe much order or method, which indeed are incompatible with a consideration of miscellaneous objections of various authors.

SECTION XX.

OBJECTIONS ANSWERED.

(a) Miscellaneous Objections.

I HAVE incidentally answered several objections urged by Heylyn, and must take notice of some more.

He instances the many particulars of the Life of Abraham which are recorded, and yet there is no mention of the sabbath. We may say the same of Samuel, David, and Solomon, in whose histories there is no mention of it, or of the passover, although we know that both were observed. He says, that the Christian fathers unanimously deny that Abraham kept the sabbath. They may deny that there is any account of it; but if their denial stand good with regard to Abraham, it will be equally good against David,

Solomon, and all the kings of Israel, until the revolt of the ten tribes. He says that there is no mention of it in the book of Job. Is there any in the Psalms, Proverbs, Ecclesiastes, or Song of Solomon? Will he and the fathers maintain that the sabbath was unknown when those books were written?

He says, that it is the general opinion that the Israelites came out of Egypt on the seventh day, and therefore travelled on the sabbath. I have proved this to be impossible. He then goes on to say, that the day they came to the Wilderness of Sin ought to have been the sabbath, but was not kept as a sabbath. I have proved, that not *that* day, but *the next*, was the sabbath.

He calls the day of their passing the Red Sea the day of their coming out of Egypt. I have shown this to be directly contrary to the history of Moses, and a mere popular error.

He says that they made no scruple afterwards of journeying on the sabbath: of this he gives no proof, because he can give none. It is certain that they were encamped at Etham on the first sabbath after they came out. We have proved, that they rested on two others at Sin. There were seven sabbaths between their departure from Egypt, and their arrival at Sinai, and the giving out of the law. Here are three sabbaths accounted for, occupying two encampments. But there were *eleven* encampments (Numb. xxxiii.) during the seven sabbaths, and therefore *nine rests* during the four remaining weeks.

He says that the sabbath was peculiar to the Jews, and distinguished them from the Gentiles; and thence he illogically deduces the conclusion that it must end with them. The premises do not warrant the conclusion. The knowledge and worship of the true God were also peculiar to the Israelites and Jews;—were these also to cease with their polity?

Heylyn endeavours to prove that even the Israelites and Jews, after their settlement in Canaan, broke the sabbath. He asserts that the day of David's flight and eating the shewbread was on the sabbath; but of this he has no proof—his mistake arose from misunderstanding our Saviour's argument, which was not that David transgressed the fourth commandment, but that, on the plea of necessity, he had transgressed *another* law, which restricted the use of the shewbread to the priests.

He says that Elijah travelled forty days and forty nights to Horeb, (1 Kings xix. 8,) and therefore must have travelled on the sabbath; and yet he makes a question, 'how possibly Elijah could spend forty days on so small a journey?' The true meaning is that he was six weeks, or forty days, from the commencement of his journey to the conclusion: 'forty days and forty nights' is a Hebrew expression; as the Greeks would say, forty nukthemera, or as we would say, 'forty days of twenty-four hours each.' But it does not follow, and indeed was impossible, that he travelled every day: he must have halted many days; and we may conclude that he rested on the sabbath—at least there is no proof that he did not. *We* have a similar expression,—we say 'the forty days of Lent,' and yet the Sundays are not reckoned in.

The battle recorded 1 Kings xx. 29, he says must have been on the sabbath, because the Israelites and Syrians "encamped over against each other for seven days, and on the seventh the battle was joined;" but if they encamped on any other day than the sabbath, they rested on the sabbath, because the seventh day mentioned is evidently the last of the seven, during which they were encamped, the seventh *from the encamping.* It is true he quotes Zanchius to prove that it was the sabbath; but *we* know just as much of the matter as Zanchius did, who had no information but

what the scripture affords, which he manifestly misunderstood. There are several instances in scripture of the mention of *a* seventh day, which was not the sabbath. The raven and dove were sent out of the ark on seventh days,—but not on the sabbath.

Pole makes a similar mistake in supposing that the seventh day after the passover, celebrated in Egypt, was the weekly sabbath, which I have shown to be impossible. He confounds the first day of unleavened bread, the day of the Passover, which was always kept as a sabbath, with the weekly sabbath: but erroneously; for the sabbath which accompanied the passover was ambulatory, and movable through all the days of the week.

Heylyn quotes the Shunamite on the death of her son, having called to her husband (2 Kings iv. 22) and said, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God and come again; and he said, Wherefore wilt thou go to him to-day, it is neither new moon nor sabbath?"—from whence Heylyn observes, that if it had been the sabbath, she might have taken such a journey, although Elijah was ten miles distant. No doubt she might resort to a man of God on the sabbath, although at that distance. And this, instead of being an argument against the sabbath, would have been according to its spirit on the principles above laid down; and proves nothing except that the law was understood, and practised, according to its spirit at that time. Indeed, in another place, he himself proves that, on an average, the Israelites must have been ten miles from a city of the Levites, and could not have resorted to them on the sabbaths without travelling ten miles. This proves that works were allowable for the purposes of religion, which would, otherwise, have been improper: and in this very place he acknowledges that 'the nicety of the sabbath-day's journey came not up until long after.'

SECTION XXI.

(*b*) OBJECTION.—John ix.

HEYLYN mentions our Lord's making plaster of clay, which he says was a work, and his sending the blind man to the pool of Siloam, (which by the way was less than a sabbath-day's journey,) and says that 'these words and actions gave the first hint to his disciples for abolishing the sabbath amongst the ceremonies which were to have an end with our Saviour's suffering, to be nailed with him to the cross, and to be buried with him in his grave for ever.' This argument, if it deserve the name of one, has been fully answered before. He ought to have said that it served to teach the disciples the true nature of the sabbath, and the true spirit of the law.

His Grace the Archbishop adopts the same line of argument, and says, 'It is worth remarking, again, that in the cure of the blind man (recorded in John ix.) on the sabbath, Jesus is not content with choosing that day for his work; but instead of merely speaking the word, he *makes* clay, and anoints the man's eyes, as if on purpose to draw attention to the circumstance of doing a *work* on that day.' I think what I have said above on the true nature of the sabbath shows how little there is in this argument, but I quote it to explain the reason of our Lord having done this. It was a custom among the Jews to anoint sore eyes with spittle; but a learned controversy had arisen amongst these most scrupulous and conscientious men, (who thought nothing of plotting murder on the sabbath,) whether this anointing of the eyes was legal or illegal on the sabbath-

day; and these learned casuists decided that it was a work, and illegal!—and his Grace agrees with them! Our Lord's action was designedly levelled against this opinion, which he condemns as contrary to the genuine spirit of the law.—It may not be amiss here to remark that our Lord very seldom used any means in working his miracles, except speaking the word: he did on this occasion, because the blind man could not see him; and on curing a deaf man, he put his fingers in his ears, because he could not hear him.

SECTION XXII.

(*c*) OBJECTION.—Mark ii. 23.—DISCIPLES PLUCKING EARS OF CORN.

THE Archbishop founds a long argument on the disciples rubbing out the ears of corn. I should have thought the case very simple, and in perfect keeping with our Lord's restoration of the spiritual meaning and intention of the law. I have already considered this case; but must give it a further consideration in connexion with his Grace's argument. His Grace maintains, that the only defence our Lord makes rests upon his own *special authority*. This I cannot assent to; his defence shows that their conduct was justifiable by their own law, as I shall show presently. He alludes to our Lord's argument from David's case, who ate the shewbread, which it was not lawful for him to eat; and says that 'this was tacitly acknowledging that the act of the disciples was in itself as unlawful as the eating of the shewbread by any but the priest.' I cannot agree to this.

He uses the case of David as *much stronger* than the case of the disciples, and yet as a case, which the Jews would not be apt to question. His Grace says, that our Lord acknowledged that the act of the disciples was unlawful: whereas our Lord asserts the very reverse. He tells the Jews, that if they had understood their own law "they would not have *condemned the guiltless*," that is, the disciples. His Grace says they acted unlawfully, and were guilty, and required the *especial authority* of our Lord to shield them. But our Lord, on the contrary, says that they did not act unlawfully, and that they were not guilty.

His Grace goes on to say that our Lord 'declares, that the Son of Man is Lord of the sabbath, inasmuch as the sabbath was made for man, and not man for the sabbath. On this passage, which has often been but indistinctly understood, it may be remarked, 1st, that it implies an actual violation of the sabbath, else it would have been needless to plead a supreme *power over* that ordinance;—2ndly, that it not only cannot imply that *any other* man had a similar dispensing power, but implies the very reverse, else it would have been nugatory to claim for the "*Son of Man*" (the title by which Jesus distinguished himself) a power which others might equally claim;—3rdly, that these are not (as some have represented) two distinct remarks, but stand in the relation of premises and conclusion—"The sabbath was made for man, and not man for the sabbath; *therefore* the Son of Man is Lord also of the sabbath."'

This and much more, which he adds in page 19, all goes to prove that the disciples were guilty of *an actual violation* of the sabbath. Although our Lord had said that the Jews, *even by their own laws, without any reference to his authority, ought to have pronounced them guiltless.* Supposing that his Grace's interpretation of the passage be correct, which I very much question, does it follow that because our Lord *claimed* authority over the sabbath, that he *exercised*

it? Did he not say that, if he were to pray to his Father, he would give him more than ten legions of angels, and yet he submitted to the few officers of the high priest? Did he not say, "All power is given to me both in heaven and in earth," and yet he allowed himself to be led before an earthly tribunal? A sudden and momentary irradiation of his glory burst forth on his simple enunciation of his divine Majesty, I AM he,* and struck the officers and guards to the ground; yet he immediately veiled his glory, and was led as a lamb to the slaughter.

I have so far supposed his Grace's interpretation of the sentence, "the Son of Man is Lord also of the sabbath," to be right, that I might show that even on that admission his argument was wrong. I now proceed to consider whether his Grace's interpretation be right, and I rather suspect that it will turn out to be wrong. He concludes that "the Son of Man," in this text, applies to our Lord—and certainly his argument is very curious—indeed he thinks that it follows directly from the words of the text, "the sabbath was made for man, and not man for the sabbath, *therefore* the Son of Man is Lord also of the sabbath;"—and his Grace supposes the conclusion to follow from the premises. What has this to say to the question, as to who is meant by the Son of Man? And supposing "the Son of Man" to mean our Lord, how could the conclusion follow? His Grace supposes the argument to be this, that because the sabbath was made for man, and not man for the sabbath, therefore our Saviour was Lord of the sabbath. How the conclusion follows I cannot conceive; but suppose it true, the converse of the conclusion must also follow, 'that if man had been made for the sabbath, and not the sabbath for man, then our blessed Saviour, the Creator of the world, and of man, and of the sabbath, would not be Lord of the sabbath;'—

* "he" is inserted by the translators.

this conclusion is absurd, and yet it must follow if his Grace's interpretation and argument be allowed to stand.

I beg now to give an interpretation, which will allow the conclusion to follow naturally from the premiss without any absurdity. The "Son of Man" means "*man*" in general, and the meaning is this:—"The sabbath is made for man, and not man for the sabbath;" therefore man is the superior of the sabbath, and the sabbath must be accommodated to the benefit of him for whom it is made. This makes common sense;—but I must give some reasons for preferring this interpretation.

St. Matthew and St. Luke omit the sentence, "the sabbath was made for man, and not man for the sabbath," and only give the other sentence,—a pretty strong proof that they considered it synonymous, and included in that other. The two sentences are in St. Mark—and by-the-bye it seems irreconcilable with his Grace's opinions, that St. Mark, who wrote for the Gentiles, should communicate to them our Saviour's claim of being Lord over the sabbath, which they never were to observe. The expression, "the Son of man," is used very frequently in scripture without being applied to the Messiah. Ezekiel, *passim*. His Grace will not accuse me of using the word "*passim*" too widely here, for the expression, as applied to Ezekiel, occurs upwards of *eighty* times—much oftener than it is applied to our Lord in all the gospels put together. It is also frequently used in the Psalms. And it is very remarkable, that in the very quotation of Isaiah which I have adduced as an argument in favour of the permanency of the sabbath, the same phrase is used: (Isa. lvi. 2):—"Blessed is the man that doeth this, and *the son of man* that taketh hold of it; that keepeth the sabbath."—See also Numb. xxiii. 19; Job xxv. 6; xxxv. 8; Ps. viii. 4; lxxx. 17; cxliv. 3; cxlvi. 3; Isa. li. 12; Jer. xlix. 18; li. 43.

SECTION XXIII.

(*d*) OBJECTION.—PRIMARY AND SECONDARY OBJECTS OF THE SABBATH.

I PROCEED now to consider some more of his Grace's '*Thoughts*,' on the sabbath, and to place them beside the scripture *account*. His Grace acknowledges, page 16, that 'the rule, laid down by most persons of piety and good sense, is to abstain from anything that may interfere (in respect of ourselves and of others) with the primary object of the Christian sabbath, viz. public worship and religious studies and exercises. This, in the Jewish sabbath, he adds, 'seems to be the *secondary*, and *rest* the primary circumstance.' And has his Grace so read the Holy Scriptures? I think I have shown, that religious worship was the primary object. In the commandment, given immediately after the creation, (which I must beg pardon for persisting to call a commandment,) worship was the *whole* of the commandment, and *rest* none. For I have proved that the only way in which we can conceive it to have been "blessed and sanctified," is by a command to keep it holy: and the only way man could keep it holy, was by prayer and praise.

And yet his Grace says, 'The fourth commandment, accordingly, does not even contain any injunction respecting public worship or religious duty.' Indeed! But I hope that most of my readers will agree with me, that, in the fourth commandment also, worship and religious duty were the primary object. The Israelites were commanded to "Remember the sabbath-day *to keep it holy*." This was the way in which it was to be remembered and comme-

morated. *Afterwards* comes the command *to rest*. How they could keep the sabbath holy, except by religious worship, and duty, and exercises, I cannot conceive. Perhaps his Grace will have the goodness to tell us. Surely mere *rest* does not tend to keep it holy. If so, the pharisees kept it holy, and his Grace's horses keep it holy.

His Grace goes on, and inadvertently establishes the very principle for which I have been contending, as the true spirit of the law, and which our Lord shows was the spirit of the Jewish law, and which he establishes as the spirit of the Christian sabbath. 'But the day was naturally made a day of worship, *because* it was a day of rest. The Lord's-day ought to be made a day of rest, *because* it is a day of worship. The two objects are, indeed, generally so far from interfering, that they aid each other; but if a case should arise in which they do interfere, the secondary point should give place to the primary. If, for instance, it should happen, that a man could not attend public worship without *labouring* to clear away some obstruction in a road, or employing the services of cattle, the Christian would be as clearly bound to go as the Jew to stay at home.' I beg to say that, according to the true intent and meaning of the Jewish law, as expounded by our Lord, the Jew would have been just as much bound to go as the Christian. So thought the Shunamite. What does his Grace think of the Jewish priests labouring twice as much on the sabbath-day as on any other day, and being blameless?

SECTION XXIV.

(*e*) OBJECTION.—FOURTH COMMANDMENT—"REMEMBER."

In reviewing his Grace's arguments, I find one of a very curious nature. He wishes to prove that the sabbath

had not been known before the giving out of the law on Sinai; and that even the mention of its having been sanctified at the creation was inserted by Moses with reference to the law on Sinai. This I have endeavoured to disprove. There was, however, a great stumbling-block in the way of his bold asertion (for, after all, it is nothing but assertion). The word "Remember," in the beginning of the fourth commandment, so manifestly pointed to an antecedent command, that his assertion could not stand a moment against its influence, unless he could get rid of it, or at least bend or warp it out of his way: and how he has done this, himself shall tell.

'Nor does the expression, *Remember the sabbath-day*, necessarily imply its having been *before* observed, but rather that the precept was one liable to be violated through negligence and forgetfulness. We often say, in like manner, "*Remember* to call at such a place at such an hour, or remember to deliver this letter, &c."—meaning, take care not to forget it. It is not said, remember not to steal; remember to honour your parents, &c.

If the word "remember," was necessary to be prefixed to a commandment on account of the likelihood of forgetfulness, it would be a very necessary preamble to every other commandment: the first would be the better of it; and the last could not do without it, for I fear both, as well as all the rest, are very liable to be forgotten. "Thou hast forgotten God that formed thee." Deut. xxxii. 18. "Mine enemies have forgotten thy words." Ps. cxix. 139. "Thou hast forgotten the God of thy salvation." Isa. xvii. 10. "My people have forgotten me days without number." Jer. ii. 32. "They have forgotten the Lord their God." Jer. iii. 21. "They forget, as their fathers have forgotten, my name." Jer. xxiii. 27. See also Ezek. xxii. 12; xxiii. 35. Hosea iv. 6; viii. 14; xiii. 6, *cum multis aliis*: but why multiply texts to prove so humiliating a truth? But, strange

to say, it seems to me that the fourth commandment requires the prefix of the word less than any other, on his Grace's principle. For every other, we have only individual memory; but for the sabbath, the joint memory of the whole community.

His Grace's mode of interpretation has, however, the merit of novelty. He has invented an entirely new principle for eliciting the latent sense of Scripture, by determining the true meaning of a Hebrew word, from the misuse, abuse, and perversion of an English word. For although his Grace's application of the word "remember" might be good enough English for his messenger or letter-carrier, when so applied, that the context would keep them from mistake, yet it will be condemned by every English scholar. The word always supposes antecedent knowledge, as its etymology (*re-memoro*) proves. Can his Grace show us any precedents in the Bible for such a use of the word? In a hundred and seventy-two passages in the Jewish Scriptures, which I have examined, it supposes antecedent knowledge, and a revocation of that knowledge. If his Grace could in all this number of cases have found a single instance to countenance his interpretation, we may conclude that he would have preferred it to invoking the aid of his messenger and letter-carrier; but as he has not quoted any such, we may fairly conclude that none such was to be found. But if he can produce half the number of passages in the Old Testament with his meaning, still there would be an even chance against his meaning applying in this particular case. But it is unnecessary to say more. The conclusion which he endeavours—not to prove, but to save from ruin by this ingenious device, viz. 'that the sabbath was not known before the time of Moses,' I have, I think, abundantly refuted in a former chapter, by showing that the sabbath *was known* before the first mention of it in the time of Moses at the Wilderness of Sin.

SECTION XXV.

(*f*) OBJECTION.—Col. ii. 16.

His Grace, in page 10, quotes Col. ii. 16, to show that the sabbath was to be abolished. "Let no man judge you in meat, or in drink, or in any respect of a holiday, or of the new moon, or of the sabbath-day, which are a shadow of things to come, but the body is Christ." This quotation shows the hurry and precipitancy with which his pamphlet was written. He quotes entirely from memory, and does not even give a reference to direct where the text was to be found, he neither looked at the English translation, to see the words, nor at the Greek, to see the meaning.

His Grace alters the English text. It is true he alters only by one letter; but that letter one of infinite power and importance in the English language,—the fruitful germ of multiplication,—whose addition can, in a moment, convert a unit into countless thousands, and whose subtraction can, in the twinkling of an eye, leave the general of a mighty army alone upon the field of battle. In plain English, he converts "the sabbath-days" in the *plural*, as it is in our translation, into "the sabbath-day," in the *singular*, as it is in his quotation. This, as I shall presently show, makes a material difference in the sense.

In the first place, this quotation, when adduced as a proof that the sabbath was to be abolished, would also prove, that all the other things mentioned are to be abolished also. This would prove too much—alas! much too much—for it would lead to the mournful conclusion, that meat and drink, eating and drinking, were also to be abolished!*

* The following is the Greek. Μὴ ὃν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας, ἢ σαββάτων. The Grecian scholar will

The Greek word is σαββάτων in the plural, *without the article.* This word in the plural is of very extensive signification. Besides the weekly sabbaths, it means also the Jewish sabbaths, which accompanied all the feasts, sometimes flanking the feasts on both sides, as I have shown in Sect. v., vi., vii. They seldom happened on the weekly sabbaths, but were movable through the days of the week like the feasts themselves. That this is the meaning of the word in this passage is very probable, for it is very remarkable that the word which is translated "a holyday" is ἑορτη, which signifies a "feast-day,"—one of the Jewish festivals, and this word is in the *singular*, although "sabbaths" is plural, and the meaning is a feast or THE *feast with its accompanying sabbaths.* Two of the feasts, the Passover and Tabernacles, were *flanked* by sabbaths: that is, had one at *each* end. Each of the others had one only at the *beginning.* There were seven such sabbaths. It would appear, therefore, that the feast here mentioned, being accompanied by *sabbaths*, must have been either the Feast of the Passover or of Tabernacles; but ἑορτη,—a feast, or *the* feast, when not particularly specified, generally means the passover, which was the only feast for which any regulation was made as to meats: these were the bitter herbs, the unleavened bread, and the passover. It seems probable, then, that the apostle is cautioning them against those Jewish ordinances, and states strongly, that they were shadows of things to come,—the paschal lamb the shadow, the substance the body of Christ.

The attentive reader, on examining this chapter, will find that the discussion of the apostle was entirely with regard to using particular meats and drinks *on particular days*, and had nothing to say to the days themselves. In

not fail here to observe the different manner in which the three latter are mentioned from the two first.

verses 8, 9, 10, he guards them against "the tradition of men and the rudiments of the world," directs them to Christ, and tells them that they are "*complete* in him," without the addition of any of the ordinances which only prefigured him; and in verse 19, directs them to hold the "Head," Jesus Christ; and says in verse 20, "Wherefore, if ye be dead with Christ from the *rudiments* of the world, why, as though living in the world, are ye subject to *ordinances?*" And in verses 21, 22, he shows that the *rudiments* and *ordinances* to which he refers here and above, are meats and drinks; for, alluding to those Jewish errors, he says, "Touch not, taste not, handle not; which all are *to perish with the using.*"

"Sabbaths," is also used to express the feasts themselves, Lev. xix. 30, where "keep my sabbaths" means "keep my festivals." Heylyn says, that in Lev. xxiii. 'the feast of trumpets, the feast of tabernacles, and the passover, are severally intituled by the name of sabbaths.' See Lam. i. 7; where "mock at her sabbaths," probably means "her festivals." Horace calls the feast of the new moon, *tricesima sabbata.*

In the passage in question, the word is plural, without the article. It is sometimes used in the plural, to signify the weekly sabbath, but never without the article. Whenever given by the evangelists, as contained in any saying of our Lord's, it is given in the singular, except where it means the sabbaths in general; because our Lord intended to abolish, or rather, displace by fulfilling, the plural sabbaths attending the feasts, along with the feasts themselves, but to preserve the single weekly sabbath. In John's gospel, who wrote after the cessation of the Jewish polity and laws, the word is never used except in the singular, for a like reason.

But what makes still more against his Grace's assumption of the word in that passage, as signifying the *sabbath-day,*

is, that it is often applied to the days of the week, and might have that signification here. Thus, μια σαββατων, literally *one of the sabbaths*, or, *first of the sabbaths*, means the first day of the week. Matt. xxviii. 1. And δις του σαββατου, literally *twice of the sabbath*, means twice in the week: "I fast twice in the week." Luke xviii. 12.

From all these arguments, I trust that my readers are convinced that this passage affords no grounds for the abolition of the sabbath.

P.S. to Section XXV.

This text (Col. ii. 16) is quoted by *all* the opponents of the sabbath, and relied upon as their strongest argument for its abolition. It has, therefore, been necessary to give it a full examination: and I hope I have proved above, that it cannot bear the meaning which they attribute to it. This would have been sufficient for my purpose. The passage, however, is difficult: and it must be confessed that the answer would have been more complete, if the true meaning had been given and proved. But I could not find a satisfactory interpretation in any commentator; and I had sent the above section to press before I had arrived at a clear developement of the difficulty. I trust, therefore, that my readers may bear with me, while I endeavour to give, and to establish, what appears to me to be an adequate solution.

"The body," in verse 17, is, by every one, allowed to mean, not the *material* body of the Lord, but the *substance* and *reality*, as opposed to the types and shadows; but what those types and shadows are, to which St. Paul alludes, remains to be shown. I expect to prove that, by *meat* and *drink*, in this passage, he means *meat-offerings* and *drink-offerings*. It is otherwise inconceivable how

meat and drink could be mentioned among the types and shadows of Christ. Nor do we read anywhere of superstitious observances of the Jews, as to *drinks.*

St. Paul uses the same mode of expression in another passage, where, by meats and drinks, he must be understood as meaning meat-offerings and drink-offerings. Heb. ix. 9, 10: "..... which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation." No ordinances relative to meats and drinks were imposed as figures, except the meat-offerings, and drink-offerings.

Ἑορτη, translated "a holyday," means, as already mentioned, *a feast*, and ought to have been so translated. It appears to me that the genitives ἑορτῆς, νουμηνίας and σαββάτων depend upon βρώσει and πόσει, as well as upon μέρει. Σαββάτων being without an article, seems to mean the week-days, (which are always so called,) as well as the sabbaths.

If these premises be granted, then we may conclude that St. Paul speaks of the meat-offerings and drink-offerings, which accompanied all the sacrifices which were appointed for week-days, sabbaths, new-moons, feasts, and every day of a feast which consisted of more than one. And we may also conclude, that he merely speaks of the *offerings*, which were appointed for the days he mentions, and pronounces nothing whatsoever as to the *days* themselves. Of this, I have further proof from a text in Nehemiah, the great similarity of which to that before us, first led me to its true interpretation. Nehem. x. 32, 33: "Also we made ordinances for us to charge ourselves yearly with the third part of a shekel for the service of the house of our God, for the shew-bread, and for the continual meat-offering,

and for the continual burnt-offering *of* the sabbaths, *of* the new-moons, *for* the set feasts, and for the holy things, and for the sin-offering, to make an atonement for Israel, and for all the work of the house of our God,"

In this passage of Nehemiah, and in that of St. Paul, we have precisely the same particulars, either expressed or necessarily implied. Firstly, the subject-matter of the discourse, viz. meat-offerings, drink-offerings, and sacrifices. Secondly, the times and occasions for which they were appointed, viz. the week-days, the sabbaths, the new-moons, and the feasts. And, thirdly, the purpose or end, which Nehemiah considered as the atonement itself, but which St. Paul, having seen the real atonement, considered but as the shadow of that atonement.

It may not be amiss here to remark that, with the exception of the books of Moses, the Jews, at the time of our Saviour, were most particularly attached to the sacred books written after their return from captivity, which they considered as peculiarly *their own*. Many of their observances were founded upon those books, of which we have an example in the strictness with which they adhered to the letter of Nehemiah's directions, as to carrying burdens on the sabbath. They also continued to adhere to this ordinance of Nehemiah for the payment of a part of a shekel by each individual for the service of the temple-worship; for, in Matt. xvii. 24, the persons who came to St. Peter, to ask whether his master paid tribute (δίδραχμα) were οἱ τὰ δίδραχμα λαμβάνοντες, *the collectors of the didrachma*. Now, the didrachmon was *half a shekel* paid by each person for the temple service; and, from Peter's prompt reply, we may gather the readiness with which the Jews paid this impost.

Fully to understand these parallel passages of Nehemiah and St. Paul, we must refer to the institution of the meat-offerings and drink-offerings; the regulations regarding

which, being too long to quote, I must request my readers to consult the following parts of Scripture: Exod. xxix. 38—42. Lev. ii. vi. 14—23. Num. xv. 1—16; xxviii. xxix. Ezek. xlv. 14—25; xlvi. 1—15.

From these passages, it appears that every sacrifice was accompanied by its appropriate meat-offerings and drink-offerings. The meat-offerings were composed of fine flour, oil, and frankincense. For a bullock, the meat-offering was three tenth deals of flour; for a ram, two tenth deals; and for a lamb, one. For a bullock, the drink-offering was half a hin of wine; for a ram, a third; for a lamb, a fourth. In the above-quoted chapters, the numbers of sacrifices are detailed for the common or week-days, for the sabbaths, for the new-moons, for the several feasts, and for the particular days of the respective feasts.

In Lev. ii. 3, 10, it is said that the meat-offering is "the most holy of the offerings made by fire." On account of their superior holiness, the meat-offerings and drink-offerings are sometimes mentioned for the entire sacrifices. Thus, Joel i. 9: "The meat-offering and the drink-offering is cut off from the house of the Lord: the priests and the ministers mourn." And in 13, "Lie all night in sackcloth, ye ministers of my God, for the meat-offering and the drink-offering is withholden from the house of our God." And also in Heb. ix. 9, already quoted. They are sometimes briefly called *meats* and *drinks*, as in the text last quoted, as also (if I may so say) in that under consideration.

The reader is now prepared to form his final judgment upon this passage of St. Paul. On considering the days mentioned, he will be convinced that by "meat and drink," the apostle must mean the meat-offerings and drink-offerings appointed for those days. From the exact parallelism between his words and those of Nehemiah, he will be satisfied that the same things are intended in both. And, from observing that there cannot be any doubt that Nehemiah

speaks of the offerings upon these certain days, without pronouncing anything as to the days themselves, the reader will draw the same conclusion as to the parallel passage of St. Paul.

It is probable that the anxiety of the Jewish disciples to make the Gentile converts observe these ordinances arose from the following directions relative to sacrifices, meat-offerings, and drink-offerings. Num. xv. 14—16: "And if a stranger sojourn with you, or whosoever be among you, in your generations, and will offer an offering made by fire of a sweet savour unto the Lord, as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations. As ye are, so shall the stranger be before the Lord: one law and one manner shall be for you and for the stranger that sojourneth with you."

From St. Paul only alluding to the meat-offerings and drink-offerings, it is not unlikely that the Jewish converts had given up the sacrifices, as manifestly fulfilled and abrogated by the sacrifice of Christ, but continued the meat-offerings and drink-offerings, as not being so evidently typical of Christ; and that this is the error against which the apostle guards in this place.

The conclusion of the whole matter is, that St. Paul here speaks of offerings *on those days*, without any intention of affirming anything as to the days themselves. And if this conclusion be just, we have rescued this strong-hold out of the possession of the enemies of the sabbath.*

* I request the reader's particular attention to Num. xxviii. above quoted, but not for the above purpose. The sacrifices for the Feast of Tabernacles were much more numerous than for any other feast. It lasted for eight days. On the weekly sabbath, which occurred within the feast, there would have been offered from seven to thirteen bullocks, two rams, and eighteen lambs. Consequently it was the most laborious sabbath, if not day, on the priests in the

SECTION XXVI.

(*g*) OBJECTION.—Gal. iv. 9, 10. Rom. xiv.

BARROW quotes Gal. iv. 10, against the sabbath. "Ye observe days, and months, and times, and years." And from their having been found fault with for observing days, he thinks that they were thereby forbidden to observe the sabbath. But even if we had not a host of arguments and a cloud of witnesses at the other side of the question, this argument could not stand a minute on its own merits. The context, the contiguous verses, slay it. These two verses (8 and 9) precede that above quoted: "Howbeit, then, when ye knew not God, ye did service unto them which by nature were no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years."

In the first place, I must here confront one witness against the other,—Heylyn against Barrow. Heylyn ac-

whole year. On the first day of the feast, which was always a sabbath, the people had the labour of cutting and carrying the boughs, and building the tabernacles. Now, it is very remarkable, that the weekly sabbath in that feast, when both priests and people were so laboriously employed on sabbaths, in obedience to the law of Moses, was the very day on which our Lord ordered the paralytic, cured at Bethesda, (John v. 1,) to *carry his bed*. This places in a strong point of view the unreasonableness of the objections of the Jews and the Archbishop to this order, as being a breach of the sabbath.

That the miracle occurred on that sabbath, I thus prove. It was at *a feast*. (John v. 1.) The Feast of Tabernacles was the last feast in the year; the Passover the first; and it appears from John vi. 4, that the Passover was the next feast after this miracle.

knowledges that 'these expressions are considered by some divines as having a reference to the superstitions of the Gentiles not wishing to undertake anything of consequence on *unlucky* days marked by the astrologers:'—*dies carbone notandi*. This is the true interpretation of the passage: and yet Heylyn takes the same view, and makes the same use of the passage as does Barrow. It is strange that these two great men did not see that their interpretation was as much opposed to the observance of the Lord's-day, which they endeavoured to establish, as of the sabbath which they laboured to abolish.

The Galatians had been Gentiles; they never had been Jews; they never had practised the Jewish ceremonies, or been bound by the Mosaic law. And yet it is clear from the context that the observances here condemned had been used by them while they were heathens—things to which they did service *when they knew not God*—and now, *after they had known God*, they wished to *turn again* to the *weak and beggarly elements*, whereunto they wished *again* to be in bondage. And then, in conclusion, after having brought these general charges, he specifies the particulars to which they applied: "Ye observe days, and months, and times, and years." These words, therefore, must apply to heathen observances, which they had *formerly* practised *before* they knew the true God, or how could they be said to *turn again* to them, and desire *again* to be in bondage to them. They cannot include the sabbath kept in memory of the Creator of the world, whom they did not know. If any further argument were necessary to prove that St. Paul did not mean the sabbath, we have it in the next verse but one. He himself, at this time, (for a reason I will give in another place,) and so long as the Jewish polity lasted, was a punctual observer of the Jewish sabbath; and he proposes himself, in the 12th verse, to the Galatians, as an example for them to follow: "Brethren, I beseech you, be as I am."

Christian! if you have "taken hold of the sabbath," and kept it through the conflict of arguments which have already opposed our progress, will you give it up for this?

Supposing that they had been positively forbidden to observe days, and times, &c., this would not have been a prohibition against observing the feasts and sabbaths even of the Jewish law. For this prohibition evidently points to some heathenish and idolatrous practice; for the very same occurs in the book of Leviticus, by which all the Jewish observances are enforced. Lev. xix. 26: "Neither shall ye use enchantment, *nor observe times*,"—the very words used in the text under consideration to the Galatians, who had been heathens.

Here is another argument of Barrow's. He says, 'Again, in the fourteenth chapter to the Romans, the same great patron and champion of Christian liberty not obscurely declareth his mind that Christians of strength and judgment did regard no day above another, but esteemed all days (he excepteth none) alike, as to any special obligation founded upon divine law and right.'

The words on which he relies, are—"One man esteemeth one day above another; another esteemeth every day." The word "*alike*" is not in the original, but supplied by the translators, and I omit it. This quotation of Barrow shows us how likely we are to be betrayed into error by partial quotations, without considering the context. The context shows that the whole chapter relates to meats, and the use of particular meats on particular days, and not to the days themselves. And, after all, the words quoted by Barrow are given by St. Paul merely to show the practices of persons *weak in the faith*. Rom. xiv. 1: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak [in the faith,] eateth herbs. Let not him that eateth, despise him that eateth not; and let not

him which eateth not, judge him which eateth; for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day. * * Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." And in verse 13, and following verses: "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. I know and am persuaded that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. For the kingdom of God is not meat and drink, but righteousness and peace in the Holy Ghost. For meat, destroy not the work of God. All things, indeed, are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth, is damned [condemned] if he eat, because he eateth not of faith; for whatsoever is not of faith, is sin." xv. 1: We then *that are strong*, ought to bear *the infirmities of the weak*, and not to please ourselves." From this quotation it appears clearly that the whole subject of the discussion was with regard to the conscientious but mistaken scruples, which St. Paul calls infirmities, of some amiable, but weak

brethren, with regard to using particular meats, either at all times, or on particular days. From a candid review of the whole chapter, it is impossible to come to any other conclusion.

Well, then, faithful fellow-traveller, I think we may hold on a little longer to the sabbath, and not give it up for this argument, which, at best, is a misinterpretation or misconception of the practices arising out of the amiable scruples and infirmities of brethren weak in the faith. And I think that by this time you and I have learned not to give up any fundamental article of our faith on the authority of any human creature, however good or great, without trying it by the touchstone of divine truth, and weighing it in the balance of the sanctuary.

SECTION XXVII.

(*h*) BAXTER'S OBJECTIONS.—John i. 17.

BAXTER, from John i. 17, and vii. 19, 23, concludes, that the Jewish law was to have been altogether abrogated by Jesus Christ. I do not consider either of those texts as conveying that meaning. John i. 17: "The law was given by Moses; but grace and truth came by Jesus Christ." There are two senses in which "the law" is taken here. In the first place, it means, not so much the *nature* of the law itself, as the obedience which was due to it. Under the law of Moses, absolute, unerring obedience is required. "*Cursed* is every one that continueth not in *all the works of the law to do them.*" This mode of obedience is declared in the law itself, and alluded to in several parts of the epistles. But "grace came by Jesus Christ," through whom a different mode of obedience was accepted, by which a man might be justified and accepted, without that unerring obedience,

and even although he had transgressed the law. This made a great change with regard to the laws, although the laws themselves remained unaltered in other respects. There was also another countervailing (if I may use the expression) change in the law. While the obedience necessary to obtain life by the law was thus considerably relaxed by the grace which came by Jesus Christ, the law, in other respects, was rendered much stricter. The commandments under the Mosaic dispensation were considered as only referring to the outward actions, but by our Lord were much more spiritualized, and extended to the inmost thoughts and desires; and, beside the leading and expressed offence, included all those of lesser degree, but of the same class, every fibre of the root, every germ or seed which might, in the congenial soil of a corrupt heart, grow to the full-ripe transgression of the commandment. This remark and distinction will help us, as we proceed, to solve some other objections. There was also a third difference between some of the Mosaic laws under the *old* dispensation and under the *new*, which is alluded to in the above quotation. The mere ceremonial law, which was typical, and shadowing out of things to come, was to cease when those types and shadows should be fulfilled. This is the meaning of "truth came by Jesus Christ." As I have observed on a former occasion, "truth," here, is not opposed to *error*, but to *figures*. The prefiguring types and shadows came by Moses; but the substance and reality by Jesus Christ.

There was also a change in the end to which the commandments led in the two dispensations. Under the Mosaic, they led to death: it was a "ministration of death," and a "ministration of condemnation." 2 Cor. iii. 7, 9. But under the Christian dispensation, they led to life; for it was a "ministration of the Spirit," a "ministration of righteousness," (Ib. 8, 9,) and a ministry of reconciliation.

Our Lord says, "If ye will enter into life, keep the commandments." Matt. xix. 17. "The letter killeth, but the spirit giveth life." 2 Cor. iii. 6. "The law [in itself] was holy, and the commandment holy, just, and good," and "ordained to life;" but, through sin, "was found to be unto death." Rom. vii. 10, 11, 12. There was yet another change made with regard to the commandments, viz. in their sanctions. Under the Mosaic dispensation, the sanctions were temporal; but under the Christian, eternal.

Thus, we find that,—not the commandments,—but the nature of the obedience to be paid, were changed;—not the commandments,—but their ends and objects were changed from death to life;—not the commandments,—but their scope, and extension, and application; instead of the letter, they were to be interpreted by the spirit; instead of being confined to the precise, specified, outward action, they were to apply to all the series of minor transgressions of the same kind as that expressed;—instead of being confined to outward actions, they were to apply to the inmost thoughts;—not the commandments, but their sanctions were to be changed. We are indebted to Baxter for sending us to the Scriptures on this subject: he has enabled us to draw forth the above conclusions, which we might otherwise have overlooked. His cracked bucket, when repaired, has enabled us to draw water from the wells of salvation. I shall be obliged occasionally to return to this subject.

SECTION XXVIII.

(*i*) BAXTER.—John vii. 19, 23. Acts xv. 5.

BAXTER, to my surprise, quotes John vii. 19, as a proof of the abrogation of the law of Moses, with which it has

nothing to do. The best mode of correcting his error, is to give the true sense of the passage, which is as follows. "Did not Moses give you the law, and yet none of you keepeth the law.? Why go ye about to kill me?" I have before stated, that this passage made part of the revived controversy, which arose out of the miracle at the pool of Bethesda. The Jews had accused him of breaking the law, by authorizing the healed man to carry his bed on the sabbath: and he here tells them that their observance of the law, and their zeal for the law, were hypocritical; for they did not keep the law themselves, as was proved by their endeavour to break the sixth commandment by killing him. But not one word occurs, which can be tortured into any reference to the abrogation of the Mosaic law. On the contrary, our Lord tells us, on another occasion, that he "was not come to destroy the law, but to fulfil it."

If Baxter's argument proved anything, it would be that the *sixth* commandment was abolished!

The next text on which Baxter relies, is John vii. 23. "If a man on the sabbath receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?" But I have already fully considered this passage, and shown that our Lord said this merely for the purpose of showing, from their own laws, and their own practice, the true spirit of the sabbatical law, and the true nature and purpose of the sabbatical *rest*.

He then quotes Acts xv. 5: "But there rose up certain of the sect of the Pharisees, which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses." I wonder that a man of Baxter's acuteness should not have immediately perceived that this question, having been mooted "by the sect of the Pharisees," was *primâ facie* evidence, that the ceremonial law alone was concerned, and that the only particular men-

tioned being circumcision, was additional proof that the question was raised upon the ceremonial law. But let us go to the decision of the apostles.

It was in reference to this attempt of *the sect of the Pharisees* that St. Peter says, verse 10, "Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" St. Peter had a strong feeling in favour of the Mosaic law, as appears from several passages in the Acts of the Apostles: and St. Paul was obliged to oppose him. Gal. ii. 11, 14. Can we then suppose that Peter would pronounce such a censure on the whole law, both moral and ceremonial? It is evident that he here refers to the ceremonial law,—the *law added on account of transgression*,—the law which was not good,—by which no man could live: and not to those laws given *before the transgression*;—"the pure and undefiled law,—the law which converts the soul, and endureth for ever:"—and more particularly, that he did not include that one law which they were "to call a delight, holy of the Lord, and honourable,"—the observance of which should lead them to "delight in the Lord."

The decree of the apostles was, "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." These things all belong to the ceremonial law, except the last; but it seems to be agreed among commentators either that it has been erroneously translated, or that there has been a substitution of one word for another (πορνειας for χοιρειας) in the Greek manuscripts. The present word frequently signifies idolatrous practices and observances. The decree, then, of the apostles, was formed on similar principles to those laid down by St. Paul in the quotation I have given above, from Rom. xiv.: "I know and am persuaded that there is nothing unclean [*improper to be eaten*] in itself; but to him that esteemeth anything to be unclean, to him it is

unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably; destroy not him with thy meat for whom Christ died." And St. Paul, again, in 1 Cor. viii., although he considers meat offered to an idol as nothing, and that it may conscientiously be eaten by a person of knowledge, yet as there were others who could not divest themselves of the feeling that there was such a connexion between the meat offered to an idol and the idol itself, and between eating the meat and worshipping the idol, he advises those who are strong in the faith to abstain from eating, if they should thereby run the risk of betraying their brethren into idolatry, and concludes thus:—"Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." Therefore the apostles, by their decree, give way, for the present, to innocent prejudices of the Jews in matters indifferent in themselves, with which they had been so strongly imbued from their earliest childhood by their law. These directions, as well as others in St. Paul's epistles to the same effect, were humane and charitable, dictated by refined feeling, good taste, and *common sense*. I find common sense to be an excellent expositor of many parts of Scripture, and am frequently obliged to invoke its aid against the uncommon sense of our opponents.

In the conclusion of James's address, previous to the apostles passing the decree in verses 19, 20, 21, we have a convincing proof both that the decree was passed in reference to the prejudices of the Jews, and prejudices which the Gentiles might imbibe from reading the Jewish Scriptures, or retain from their own idolatries; and also that this decree had nothing to say to the abolition of the Jewish law, and more particularly the sabbath. 21: "For Moses of old time hath in every city them that preach him, being read in the synagogues every *sabbath-day*." The Gentiles

seem to have been prohibited from meats offered to idols—also called pollutions of idols—on *their own* account, and from eating blood, things strangled, &c. on account of *the Jews.*

SECTION XXIX.

(*k*) BAXTER.—2 Cor. iii. Heb. vii. Eph. ii.

THE arguments which I have hitherto quoted from Baxter were very easily answered. I come now to his best argument for the repeal of the commandments, stronger, indeed, than any that have been used by the other opponents of the sabbath, and which, I believe, has been used by him alone, and has escaped his Grace of Dublin. It is a quotation from 2 Cor. iii. beginning thus: Ver. 3, "Ye are our epistle, written in our hearts, known and read of all men, * * * manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." This expression is clearly figurative, and does not refer to the tables of the commandments, but to his epistle; and if these tables of stone, whatever they are, were to be abolished, his epistle, written with ink, must be abolished also. This is well explained by the promise in Jeremiah xxxi. 33: "I will put my law in their inward parts, and write it in their hearts."

In verse 6, St. Paul gives us a good key for discovering the true meaning of this chapter; which was to show the difference between the letter and the spirit of the law, and their tendencies. "Who also hath made us able ministers of the New Testament: not of *the letter*, but of *the spirit*; for the *letter killeth*, but the *spirit giveth life.*" It is manifest, however, that he is speaking here of one and the same law.

But the strength of Baxter's argument, and that upon which he justly relies, is the following: Ver. 7, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." At first view it may appear from this quotation, as if the *law* or *commandments* written and engraven in stones were to be done away. But on a little closer inspection we find that not to be the case. What, then, is to be done away? The *glory* which accompanied the former ministration. The delivery of the ten commandments on Sinai was accompanied with supereminent glory. And even after the transgression and forfeiture of the blessings of the covenant by the Israelites, when Moses a second time brought down the tables of the commandments, they were attended by glory; because, as St. Paul tells us, the law itself was "holy, just, and good," and therefore in itself glorious; yet it required perfect obedience, which the fallen and corrupt nature of man could not pay, and therefore it tended to condemnation and death. Let us now consider how that glory was to be done away. And this was by the revelation of a more resplendent glory, by which the former was eclipsed. The commandments were lit up with a new light: they still continued holy, just, and good, as before; but they no longer continued as inexorable judges to condemn, they held out the sceptre of mercy—they no longer required perfect obedience, they were changed from a ministration of condemnation into a ministration of righteousness. And how was the former glory to be done away,—the glory of a law holy, and just, and good,—but clouded by the certainty

of disobedience and condemnation? The glory was eclipsed and outshone by the superior glory of a ministration, which provided for an obedience that could be accepted, and a righteousness that could lead to salvation. This is strongly expressed in verse 10; in which we are told,—that the former "ministration had no glory in *this respect*,"—that is, in producing righteousness; in respect of which the ministration of the Spirit did exceed in glory. The expression in the Greek is very strong:—verse 10: *οὐδὲ δεδόξασται τὸ δεδοξασμένον, ἐν τούτῳ τῳ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης*, which may be thus literally translated: "Therefore what had been before glorious, ceased to be glorious in this respect, on account of the glory which excelled and outshone it." This text, then, does not refer to any change of the law, but, as I have before observed, to a change of obedience from one which could not be perfect, or accepted, to one which could be accepted, although imperfect. Thus, although the law of Moses, or, more properly speaking, the commandments, were in themselves so glorious, as to clothe him with glory, as he bore them, yet the ministration, with which they were connected, was inferior. But the new dispensation was more glorious, because it was the ministration of righteousness; it devised a way by which imperfect obedience to *that same law*, could be rendered acceptable, and man be justified even after having transgressed it; which could establish a righteousness, that could not be by the law itself. A perfect law and perfect obedience are no doubt glorious objects; but as fallen man could not pay that perfect obedience, instead of its being to him an object of glory, it became an instrument of condemnation.

St. Paul, in Rom. vii. 6, &c., explains the mode in which Christians are delivered from the Mosaic law. They were delivered from its strict literal sense, but bound by its spirit; and this is the view *we* ought to take of the ques-

tion. "But now we are delivered from the law, that being dead wherein we were held, that we should serve in *newness of the spirit*, and not in the *oldness of the letter*. What shall I say, then? Is the law sin? God forbid! Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." And, verse 10, he says, "The law which was *ordained to life*, I found to be unto death." And again, "For we know that the law is spiritual; and I delight in the law of God in the inward man." And, in chap. viii. 1, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; for the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

'The law, in our natural state, and under the old dispensation, was utterly unable to effect our renewal and sanctification; nay, it did but aggravate our guilt and condemnation, instead of delivering us from them. It is only in our new state, and under our new affiance, that we are enabled to bring forth fruits of a different kind, "being now freed from the law,"—that is, no longer placing our reliance upon it, as a means of subduing and sanctifying our sinful natures.'—*Stuart.*

From all this, it appears that the law and the commandmandments are not abrogated, but that we are enabled to fulfil them. My readers, who are "strong in the faith," will have the goodness to bear with my many repetitions on this subject; there are other persons, who require that there should be "precept upon precept, precept upon precept:

line upon line, line upon line; here a little, and there a little." Isa. xxviii. 10.

Baxter next asserts that the whole frame of the Mosaical law is changed, and the New Testament set up in its stead; and he draws this wholesale conclusion from Heb. vii. 11, 12; but in quoting this text he has shown deficiency of logical acumen, for if he had considered the drift of the apostle's argument, he would not have hoped for any support from it.

The quotation is thus; 11, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron? (12) for the priesthood being changed, there is made of necessity a change also of the law." Hence Baxter argues, that because the Levitical priesthood was abolished, the whole Mosaical law, including the ten commandments, was also abolished. But what is the apostle's argument? He adduces the abolition of the priesthood as a proof that the law, which *he had in view*, was abolished. And why? because the law, of which he spoke, required the ministration of a priesthood, and could not exist without it, otherwise the cessation of the priesthood would have been no proof whatever of the cessation of the law. Now, what was the law that required the ministration of a priesthood? The law of ordinances, of sacrifices, &c. that is, the *ceremonial* law: for this law alone required a priesthood to celebrate it, and depended upon it--but this could not be said of any other law, and to no other law could this argument by possibility extend. Therefore Baxter's argument goes no further than to prove the abolition of the ceremonial law, which nobody denies; therefore he stands refuted by his own quotation. There is also further proof in the text itself, that the law

alluded to by the apostle could not include the decalogue. He says, "the people received the law," (the law of which he spoke,) "*under the Levitical priesthood.*" Now the commandments were given out *before* the Levitical priesthood was established, before the "transgression" which caused much of the ceremonial law (the "yoke") to be enacted and "added," which required the priesthood; and therefore the decalogue remains secure and untouched, although the priesthood may have been abolished, and the ceremonial law, which that priesthood was appointed to administer, has been repealed, or rather fulfilled.

Baxter lastly quotes, Eph. ii. 15, 16, "Having abolished in his flesh the enmity, even the law of commandments .... *in ordinances*, for to make in himself of twain one new man, so making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Baxter remarks, that the law here mentioned cannot be exclusive of the chief part of the law. This remark surprises me, as the apostle took particular care to prevent him and others from falling into this mistake. For he cautiously confines his argument to the commandments *of ordinances* or the ceremonial law. And he still further guards his meaning by saying, that it was *the enmity* of the commandments which he had abolished. He set aside the demand for perfect obedience, and the condemnation which followed from any single transgression. "He made of two one man." The whole context shows that the "two" were the Jews and the Gentiles. See verses 5, 6, 11, 12, 13, 14, 15, 16, 17. In agreement with the above quotation, St. Paul, in Coloss. ii. 14, calls the ceremonial law "the handwriting of *ordinances*, that was *against us*, which was contrary to us; this shows the meaning of the *enmity* of those particular "commandments in ordinances," mentioned in the first quotation. This text is also quoted by Baxter.

Was the sabbath enmity? was it against us? was it a yoke too heavy to be borne? was it a penal law added because of transgression?

Baxter joins with all the other opponents of the sabbath in asserting, that it was one of the shadows of good things to come, and therefore to be abolished when the substance was come. But not one of the authors of these shadowy and unsubstantial arguments has attempted to prove either part of their proposition. They have not attempted to prove that the sabbath is a shadow; they have not attempted to show of what it is a shadow; they have neither proved what the substance of the sabbath is, nor have they shown that it is come—but all this they ought to have proved and shown, before their argument could weigh a feather. But, my fellow-Christian! is the sabbath a shadow? Is the knowledge of God the Creator of heaven and earth, a shadow? Is the adoration of Him, at the footstool of whose throne all the hosts of heaven bow down, a shadow? Are prayers and praises a shadow? Is the spiritual delight of man—that which is holy of the Lord and honourable—what leads man to delight in him, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore,—is this a shadow? But if it be in any sense to be considered as a shadow of any good thing to come, as a type or representation of any future blessing, what that glorious substance is to be, what it is worthy to represent, our authors have not told us. Let us ask St. Paul, and he gives the answer in Heb. iv. 9, where, alluding to heaven, he says, there remaineth a *rest* to the people of God. The word translated *rest* (σαββατισμος,) signifies a "*sabbath keeping*," and that perpetual sabbath keeping is to be in heaven. If the sabbath be a shadow, or type or representation of anything, it is of this, and it must continue until its antitype, its substance, be unfolded in the splendour of the eternal world.

SECTION XXX.

LAWS OF NATURE.—MORAL LAWS.

THERE is yet another class of objections, of which some of my readers may not have heard, and others may consider obsolete; but which I cannot leave altogether unnoticed. I mean those derived from a consideration of the laws of nature, and also from a distinction supposed by some persons to exist in revelation itself between *moral* and *positive* laws.

By the laws of nature, these advocates understand such laws of human conduct, as can be discovered and proved independently of revelation, by the mere light of natural reason, from the nature of man and of the world. These laws, although latterly a little out of fashion and repute, formerly occupied a great share of the attention of the learned. Eminent heathens, and ancient philosophers, were praiseworthy in using the only light they had. But the investigation of these laws has also occupied the attention of two very different classes in more modern times. One class endeavoured to prove their existence, and establish their authority as external buttresses to support the edifice of revealed religion; the other for the purpose of setting up a rival, and providing a substitute, to prove revelation unnecessary.

These two classes contrived to erect beautiful systems, which, perhaps, they persuaded themselves that they had extracted from human nature, and the nature of things. But they unwittingly borrowed the laws themselves, either directly from revelation itself, or from the more improved state of morals imperceptibly transfused into society by the operation of revelation. One class acted honestly, but the infidels dishonestly; having endeavoured by the aid of the

Scriptures to erect a system in opposition thereto, they lighted up their censers, on which they burned incense to the Goddess of Reason, by fire stolen from the altar. But to know really what kind of laws of nature unassisted reason is capable of eliciting, we must examine the systems of the wisest heathens: and the more we examine, the less satisfaction shall we find; and the greater necessity we shall find of a divine revelation. In the writings of the most eminent heathens on the laws of nature, we find scanty and contradictory laws, with feeble sanctions, whose slender voice was drowned by the turbulent uproar of human passions and the importunate and craving demands of human appetites and desires. In truth, the investigators of the laws of nature remind me of Gulliver's philosophers, leaving the full light of day and retiring into a dark room to make light for themselves by re-extracting the absorbed solar rays from cucumbers.

What are the laws of nature but the laws of God dimly guessed at from the consideration of his works? But as "the world by wisdom knew not God," how can worldly wisdom discover his laws? And how can they who, when they did know God, did not wish to retain him in their knowledge, set themselves to investigate those holy laws, the very holiness of which indisposed them to the knowledge and worship of their divine Author? Inasmuch as "the carnal mind, and the natural man is at enmity with God, and neither is nor can be subject to the law of God," (Rom. viii. 7,) how can it set itself candidly and disinterestedly to investigate his laws, and ascertain his will? "The natural man receiveth not the things of the Spirit of God [even when made known to him,] for they are foolishness to him; neither *can* he know them, for they are spiritually discerned." (1 Cor. ii. 14,) "The wisdom which descendeth not from above is earthly, sensual, devilish."—Hopeful Legislator!

Some of our moral philosophers, and our divines, have endeavoured to establish principles of moral obligation exclusive of the aid of Revelation, such as universal benevolence, moral sense, expediency, the eternal fitness of things, &c. &c. It is sufficient to mention these for the purpose of understanding some of the objections urged by opponents of the sabbath, who take upon them to try the sabbath and its permanency by the law of nature, a light, at best, obscurely dim. And if they cannot find it founded in that law, they deny its permanent obligation.

Bramhall raises two questions which concern the sabbath. 1st. Whether the law of nature, which is properly the moral law, prescribes to all mankind the sanctification of this or that seventh day in particular, or any seventh day in the week indefinitely. 2ndly. If the law of nature do not prescribe it, whether it were imposed on mankind by any positive law of God.'

As to the first, he says, 'A law may be called *moral* from the *end*, as it regulates the manners of men. In this sense, both the sabbath and Lord's-day are moral laws.'

'A law may be called moral from its duration,—when not made on temporary respects, not alterable according to various exigencies of times or persons. A perpetual law is a moral law, although it be not a precept of the law of nature. In this respect the law of the sabbath was a moral law to the Jews, because it was perpetual so far as regarded them, and to last as long as their polity, and therefore called a *perpetual covenant*, (Exod. xxxi. 16, 17,) *a sign between God and them for ever.*'

'The moral law, in the most strict and proper sense, signifies the law of nature,—that is, the dictate of right reason. In this respect the sabbath is a moral law, because the law of nature prescribes that a particular day be set apart for the worship of God; and in pursuance thereof

the positive law of God, or of the church, doth set apart one day in seven.' He says also, that 'the law of nature is of perpetual obligation, common to all men, and cannot be dispensed with.' He then goes fully into the question of the moral law. But as I do not rest any part of my case on the moral law, as it means the law of nature, or submit the question to its jurisdiction, it is unnecessary to quote any farther. I beg to refer those who wish to go farther into its consideration to the author himself. He concludes (page 911) that 'because the grounds of the sabbath are not moral and perpetual, the law of the sabbath was no law of nature.'

The law of nature may be made a convenient engine for the infidel to attack the bible. But I write not for infidels,—I appeal not to the only law they pretend to acknowledge,—I write for all denominations of Christians. The sabbath is not neutral but common ground,—it is friendly, and therefore pleasant ground, on which all Christians can meet together as friends and as brethren. And here we are, all met together, and in the name of all I solemnly protest against the laws of God being made subject to the revision, decision, sanction, or approbation, of a court presided over by the natural man, who receiveth not the "things of the Spirit of God, for they are foolishness unto him; neither can he know them:" (1 Cor. ii. 14:) "and by the carnal mind which is enmity against God, which is not subject to the law of God, neither indeed can be." And at the same time, while we are all met together, I protest against the sabbath-day being separated from the Lord's-day, and cast out as a decayed branch. And I protest against the union and identity of both being removed from the basis of an authority which all acknowledge, and placed on the confined basis of any particular church.

Baxter raises a question, 'How far we are bound by the

decalogue?' which he answers thus:—'1. As it is the law of nature;—2. As owned by Christ and made part of his law;—3. As it was a law of God to the Jews, [Israelites,] and was given to them upon a reason common to them with us, or all mankind. We must still judge that it was once a divine determination of what is most meet, and an exposition of the law of nature.'

My readers will please to recollect, that I have not quoted any human authorities upon the subject of the sabbath, except either those who are decided opponents of the sabbath, or those who have been summoned as witnesses, and recommended as authorities, by the Archbishop of Dublin, in support of his side of the question. In the latter class is Sanderson, whose opinion on this part of our case is not altogether in his Grace's favour.—See Sanderson's 'Cases of Conscience,' vol. ii. p. 215, on the subject of 'The Adequate Rule of the Conscience defined.'

Sanderson says, 'We are sensible that the holy writings contain precepts of a very different nature. Some respect the *moral*, others the *ceremonial* law. Some are common, and universally oblige; others are limited to a peculiar nation, to a person, or to a particular order of men. Some are to continue for a time; others are of perpetual obligation. Some are delivered by way of advice about things expedient to be done, as the exigence of the case requires. Others are positive commands about things absolutely or simply necessary. So that if there were not some other *rule* beside the Scripture, to distinguish *moral* precepts from *ritual*,—*temporary* from *perpetual*,—*peculiar* from *common*; the conscience would often be at a stand, and doubtful in her determination; especially when laws of a quite different nature are delivered, as it were, in one breath, and immediately follow one another in the same tenor of discourse, and continued connexion of words. For

instance, there is a command in the Levitical law, (Lev. xix. 18,) that we "should love our neighbour as ourselves;" and in the next verse it follows immediately, "Thou shalt not sow thy field with mingled seed, neither shall a garment of linen and woollen come upon thee." The first precept in this place is moral and universal, and the others but ceremonial or judicial, and peculiar only to the nation of the Jews. But when these laws are read in our churches it does not appear from the text how there can be so remarkable a difference between them. In another verse (30) of the same chapter, the sanctification of the sabbath, and the reverence of the sanctuary, are equally commanded in a continued course of expression, and under the same solemn sanction of right. "I am the Lord." And yet we know that it is *the opinion of most that one of these precepts lays an obligation on the conscience, but the other does not.* Now, there can be no reason assigned for the wide difference of these two commandments, being in all appearances the same, and of equal force, but we are guided by *discretion* and *prudence*, which is the only rule to discover what laws are obligatory, and what not, and without which the conscience will often be in suspense, and unable to decide what she is commanded to do and what to avoid.'

And again in page 245, 'The old law which we call the Mosaic law is distinguished into three parts, the *moral*, the *ceremonial*, and the *judicial*. Many and different have been the opinions concerning the obligation they lay on the conscience: but I shall speak freely my own sentiments, and leave every one to judge for himself. I observe, therefore, in the first place, that no law delivered by Moses does directly, formally, and *of itself*, oblige the conscience of a Christian, because every Mosaical law was *positive*, and a positive law obliges only those upon whom it is imposed. Since, therefore, the laws delivered by Moses were imposed

only on the particular nation of the Hebrews, as will evidently appear from the beginning of them, "*Hear, O Israel," and from the address that follows it is certain they have no force upon such as are "strangers to the commonwealth of Israel," purely because they were delivered by Moses. But if any of these laws have now an obligation on Christians, (*as the precepts in the decalogue certainly have*,) it is by accident only, and by reason of the contents of them, not because they were commanded by Moses, but because what he commanded was either agreeable to the law of nature, or afterwards confirmed by the new law of Christ.'

And page 250, 'I affirm in the fourth place that the *moral law delivered by Moses, I mean the precepts of the decalogue, oblige Christians, as well as Jews, to the observation of them. And this is what every Protestant that I know in the world confesses.*' This is the testimony of a witness produced by the Archbishop! I am afraid that we shall find some exceptions to such Protestants in our day, although he knew none in his.

The old divines, just emancipated from the divinity of the schoolmen, were still strongly imbued with the prin-

* It does not follow from this expression that the commands to which this was prefixed were to be confined to the Jews. They certainly were communicated to them alone. They only were present, and it was natural to address them. Besides in very many places of Scripture, "hear," means obey. Deut. v. 1, 27; xii. 28; Josh. iii. 9. The expression is also in many places applied to those, to whom a message is given to be communicated to others; and therefore is no argument that the Israelites were not to communicate these commands to others. Ezek. iii. 10, 11. "Hear with thine ear, and go get thee to them of the captivity unto the children of thy people, and speak unto them and tell them," &c. Joel i. 2, 3. "Hear this, ye old men. Tell ye your children of it, and let your children tell their children, and their children another generation."

ciples of the scholastic divinity, and were zealous admirers of the law of nature, or moral law; and they were too ready to appeal to it almost as a superior authority for the decision of matters relating to the holy Scriptures. They attributed too much to that law; they included much in the law of nature, which nature never taught, and much in the moral, which unassisted reason never knew. So far as these laws—of nature and moral law—or, more properly speaking, *this* law (for they are one and the same) was known to the heathens, it was not learned entirely from unassisted reason, but originally taught, by divine revelation, to their ancestors before their alienation from God, and had been handed down as moral precepts from generation to generation. And among Christians, reason borrowed a purer system from the Bible, or from habitual principles, which revelation had spread, and with which it had imperceptibly leavened the mass of morals even of unbelievers; and reason, in the plenitude of its pride, endeavoured to pass the stolen plumes as its own. I acknowledge the office of reason in examining the evidences of revelation, both internal and external: and I would allow what might be called the law of nature in the mind of such a man as Sanderson—instructed as he was in divine revelation and directed by the Holy Spirit—to sift the Mosaic code, and say what laws are moral and of perpetual obligation. But I cannot agree with him, that the mere law of nature and of reason, entirely exclusive of revelation, and which, in its unassisted state, was guilty of such monstrous contradictions, absurdities, and idolatries—I cannot admit this law as a rule to discriminate between moral and ceremonial laws. The reason of a heathen or of a Mahommedan would be incapable of forming such a decision until he had gained a general knowledge of christian principles.* By

* Cato's moral law ennobled suicide.

what rule, then, are we to sift and sort and discriminate the Mosaic law? I answer: Reason—refined, purified, and enlightened by the Holy Spirit, informed by a general knowledge of holy Scripture,—with renewed sense and taste and feeling of divine matters,—can bring the general tenor of the Scriptures and the concentrated spirit of revelation to bear upon any doubtful passage or any doubtful law, and make the whole a commentator or interpreter of the part. Such a reason, in his own excellent mind, Sanderson mistook for the law of nature. And by his rule, true in itself, although theoretically mixed with a false principle, he accepts the decalogue as binding on the conscience of a Christian. He excepts no part; he does not, with unauthorised hand, put in his scissars, and cut out the fourth commandment; but he receives the whole. And yet this is one of the witnesses produced by his Grace for the abolition of the sabbath.

Some of our authors endeavour to disprove the permanency of the sabbath, on the grounds that the law of nature,—the moral law, the perpetual law,—is unchangeable, and cannot be dispensed with; whereas, say they, the sabbath can be dispensed with, and therefore is not a part of the law of nature, or unchangeable law.

Thus Heylyn instances the laborious works performed by the priests on the sabbath, as a proof that it could not have been a moral law, '*and every part thereof of the same condition.*' I have shown before that the spirit of the law was not transgressed or dispensed with by those works. But supposing it was; he might set aside the other commandments in the same way. Let us take the sixth as an example,—"Thou shalt do no murder," or literally, "Thou shalt not kill." Was not this commandment dispensed with or suspended, when the Israelites invaded the land of Canaan, and were ordered (Deut. xx. 16) to "save nothing alive that breatheth," and to put to death all the women

and children? Was it not dispensed with when, in 1 Sam. xv. 3, Saul was ordered to smite Amalek, and to "slay both man and woman, infant and suckling?" The Jews were allowed, nay, commanded, to put malefactors to death; and fathers were ordered, (Deut. xxi. 18,) if their sons should be rebellious, to bring them to the elders, and accuse them, and they were to be stoned. In the 1 Kings xviii., Elijah put four hundred and fifty of the prophets of Baal to death, at the Brook Kishon. Were all these persons guilty of a breach of the sixth commandment, or did it cease to be moral because it was dispensed with, and was not of universal obligation?* In Lev. xxiv. 13—16, are particular directions and injunctions for stoning the blasphemer; and yet, in the very next verse (17) it is said, "He that killeth any man, shall surely be put to death."

Supposing that Abraham had offered up his son Isaac, at the express command of God, would the command to Noah have ceased to be moral? Did Abraham hesitate against obedience to the command to sacrifice his son, pleading the law of nature, or the commandment to Noah, or the continued revelation which had been vouchsafed to himself?

The only true and valid foundation of law, is the will and command of God. What is called the law of nature, is a more remote method of determining that will, viz. by observing the constitution of man, and gleaning the few scattered maxims of general tradition. But what are these compared with the direct commands of God?

But my readers will say that I have dwelt longer on the subject of the law of nature than its present estimation in public opinion either requires or warrants; and therefore I dismiss it.

* On the principles of our opponents, we may argue that, because miracles have suspended and dispensed with the laws of nature, which govern the universe, therefore they are no laws of nature!

SECTION XXXI.

WHETHER THE FOURTH COMMANDMENT BE A MORAL OR A POSITIVE PRECEPT.

Attempts have frequently been made by the opponents of the sabbath, down to the Archbishop of Dublin, to make a distinction between the *moral* and *positive* laws of God. It becomes necessary for us, therefore, in order to remove their objections, to consider this distinction, whether real or supposed.

In this question, the expression "*Moral laws,*" is taken as meaning the laws of nature in Bramhall's *first* sense, as regards the *end;* laws being called moral which regulate (*mores*) the manners of men; and our opponents condemn the sabbath, on the plea that it is *only* a *positive* command of God. They suppose the moral laws to be of their own nature beneficial to mankind; but the positive laws to have been enacted without any such view, or, indeed, without any decided use or object. And they think human reason competent to decide,—what laws are to be considered positive,—how long they are to be observed,—and when to be laid aside as obsolete. They think that there is every motive and every sanction for observing the moral law; but that the obligation of the positive law depends solely upon the arbitrary command of the lawgiver. And the conclusion they draw from this distinction is worse than the distinction itself; for they look upon it as an established rule, that to prove, or even pronounce, or assert a law to be positive, divests it at once of all claim on conscience for its observance.

Bramhall says that, 'Supposing the observance of the sabbath to have been commanded at the creation, it was only a *positive* law, and might be dispensed with, and is no part of the law of nature.' Now we doubt very much, whether there be any one of those, which he calls the laws of nature, which may not be dispensed with by the supreme Lawgiver and Governor of the world. We admit that the law of the sabbath may be dispensed with, or altogether abrogated, by the express command of God. But granting this, we say that a law ought to be repealed or abolished with equal formalities to those by which it was enacted. It proves nothing to show that there was a power of repeal: this no one doubts. The question is, whether that power were exercised; whether the law were repealed by the same formalities, or repealed at all? And I think we have seen sufficient proofs that it has not been abrogated.

The Archbishop of Dublin, alluding to a former essay of his, says, page 6, 'The opinion, that Christians are bound to the hallowing of the Lord's-day, in obedience to the fourth commandment, goes to nullify all that I have there urged, since it implies that there is a *part* at least of the Mosaic law binding on Christians: I should say the *whole:* for, since the fourth commandment is evidently not a *moral*, but a *positive* precept, (it being in itself indifferent, antecedent to any command, whether a seventh day, or a sixth, or an eighth be observed,) I cannot conceive how the consequence can be avoided that "we are debtors to keep the whole law," ceremonial as well as moral. The dogma of the Assembly of Divines at Westminster—(in their *Confession of Faith*)—that the observance of the sabbath is part of the moral law, is, to me, utterly unintelligible. Yet, unless we assent to this, adopting some such sense of the term "moral," as it is difficult even to imagine, I do not see on what principle we can consistently admit the

authority of the fourth commandment, and yet claim exemption from the prohibition of certain meats, and of blood, —the rite of circumcision,—or, indeed, any part of the Levitical law.'

This quotation consists entirely of assertions, most of which I have already disproved. I now confine myself to the conclusion here supposed, that the fourth commandment cannot be a moral law, because it is a positive law. To make anything of an argument out of this, his Grace ought in the first place to have told us what he means by a *positive* law. Secondly, what he means by a *moral* law, and to have given definitions of both. Thirdly, he ought to have proved that the fourth commandment is a positive law. And fourthly, that a positive law could not be a moral law. But his Grace has done nothing of this. He cannot well take 'moral' in this place to mean a law of nature. He must take it in that first sense, mentioned by Bramhall, as a law to regulate human manners; because he takes it in opposition to positive laws.

Now, it seems to me that, of all the laws of the decalogue, or of the Mosaic code, there is not one, which better deserves the title of '*moral*,' than the fourth commandment. The sabbath was to be to the Israelites a sign that the Lord sanctified them. How could the keeping of the sabbath be a sign that they were sanctified, if it were not also the means and the instrument of their sanctification, or of their being made holy? And is not sanctification and holiness morality? and is not the sign—the proof and the effective cause of holiness—morality?

Is not the first commandment moral? And is not the sabbath the instrument and means by which men not only know God, but, knowing him, are led to delight in him. And are not the knowledge of God and delight in God—moral?

I have shown, in the eighteenth section, on the fourth commandment and sabbath, how intimately they are connected with all the commandments; and need not here repeat all I have said there. But if I should be obliged to do so, in a certain degree, I beg the kind indulgence of my readers.

The fourth is the guardian of the first commandment, as appears strongly from the following passage of Lev. xxvi. 1, 2: "I am the Lord your God. Ye shall keep my sabbaths and reverence my sanctuary: I am the Lord." And in the same manner, in Ezek. xx. 19, 20: "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, *that ye may know that I am the Lord your God.*"

Is not the idolatry which is forbidden in the second commandment highly immoral, and the fruitful source of the grossest immoralities? What is the cause of all idolatry, but the dislike of the restraints imposed upon the corrupt passions of our fallen nature by a pure and holy God, and a vain wish to hide him from our eyes, and adopt the worship of deities, who are supposed not only to be more indulgent to human frailties, but actual patrons of human vices? This is the origin and the history of all idolatry. The father of lies, who blinds the eyes of men, and leads them to a corrupt form of religion, (if idolatry may be called religion,) takes care that it shall be such a form as will best do his work. How comes it, that the polished Greeks and Romans, with eminent talents and refined taste, embraced such monstrous and debasing absurdities in their worship as would have disgusted them on any other subject, except because those rites pandered to their depraved passions? Why were their poets so lavish in the praises of Bacchus and Venus? Why had every corrupt abomination its su-

perintendent deity? It is well known, that in every nation idolatry led to corrupt depravity; and of this we have frequent instances in the history of the Israelites, when they fell into idolatry: the transition was rapid to every corrupt gratification. See Num. xxv. And what is the grand remedy held up against idolatry and its abominations? The sabbath. In the same breath almost in which idolatry is forbidden, the sabbath is enforced, manifestly, as the great preventive. Lev. xxvi. 1: "Ye shall make you no idols, nor graven images, neither rear ye up a standing image; neither shall ye set up any image of stone in your land to bow down unto it; for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

The quotation I have given above from Ezek. xx. is immediately preceded by, (18,) "I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols." Verse 20: "Hallow my sabbaths." It appears from the same chapter of Ezekiel how immediately idolatry, as well as the transgression of every other commandment, followed the infraction and neglect of the sabbath. Verses 11, 12, 13: "I gave them my statutes, and showed them my judgments, which, if a man do, he shall even live in them. Moreover, also, I gave them my sabbaths. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which, if a man do, he shall even live in them; and my sabbaths they greatly polluted." 16: "They despised my judgments, and walked not in my statutes, but polluted my sabbaths; *for* their heart went after their idols." Therefore the fourth commandment is the guardian of the second. In like manner, it is the guardian of the third; for it is evident, that sanctifying and

hallowing the sabbath, by keeping it in a holy manner, and dedicating it to the worship of the Most High, is the best preventive against taking his name in vain, and blaspheming it. And the following quotation shows that the neglect of the sabbath leads to the profaning of his holy name. Ezek. xxii. 26: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane; neither have they showed difference between the unclean and the clean: and have hid their eyes from my sabbaths, and I am profaned among them;" and also in Lev. xix. 12, 30.

Thus we find that the fourth commandment is placed at the end of the first table, as the tenth is at the end of the second, as the safeguard of all the rest. Nay more,—the fourth is placed between the two tables,—of our duty to our God and our duty to our neighbour,—as the great foundation corner-stone to bind both together, for what would be the commandments of the second, if not enforced by the sanctions to be derived from the first? Therefore the sabbath, which teaches the knowledge, and fear, and love of God—which keeps alive and in activity the commandments of the first table, confirms the second by the influence of the first—illuminates the second with the light and glories of the first, and establishes the love of our neighbour on the love of our God.

But not only the commandments of the first table, but also those of the second are, in the Scriptures, connected with it, and founded on it, and their infraction attributed to its neglect. Thus, the fifth, Lev. xix. 3: "Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God." And the sixth, seventh, eighth, and ninth, are recited in the same chapter, in verses 11, 12, 13, 15, 16, 17, 18, 20, 29; and, as the enumeration had begun with "keep my sabbaths," so does the state-

ment of the particulars of the several commandments close, in verse 30, with "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." In Ezek. xxii. 8, when the Lord says, "Thou hast despised mine holy things, and profaned my sabbaths," he immediately enumerates, as the natural consequences, the abominations of transgression of the sixth, seventh, and eighth commandments, of which they had been guilty, in verses 9—12. And in verses 26, 27, when he had stated that they had "hid their eyes from his sabbaths," he immediately subjoins the breaches of the sixth and eighth commandments: "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, to destroy the souls, to get dishonest gain." 29: "The people of the Lord have used oppression, and exercised robbery, and have vexed the poor and needy, yea, they have oppressed the stranger wrongfully." Amos viii. 5, states their wish to get rid of the sabbath, that they might break the eighth commandment: "When will the sabbath be gone, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit."

In this enumeration, the tenth commandment is not mentioned, because it was itself only a hedge and fence around those of the second table.

But besides these particular proofs as to the respective commandments of the second table,—how should the duties arising from them be known,—how should the duties of the various relations of life be taught,—how should the life-blood of the social system circulate, if it were not for the sabbath? Therefore, the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and all thy might, and all thy soul." And the second, which is like unto it, "Thou shalt love thy neighbour as thyself," rest—like two pillars—on the foundation of the fourth.

The sabbath is in the middle of the decalogue, like the heart in the human body, circulating the principles of life through every part; and if the heart cease to beat, the body dies: and if the sabbath cease to act, the soul perishes. And is it not, then, a *moral* commandment?

But supposing it to be (what I strenuously deny) a positive, and not a moral commandment; or, speaking more properly, that it so appeared to us,—then comes the question, Are we at liberty to disobey a positive command, or are we at liberty to decide how long a positive command is to be in force? What difference is proved to exist between a moral and a positive law, as to their sanction or obligation? None whatever. The only valid obligation of one or the other, is the will and command of God. God commands, let man obey. The only difference between them is, that we see the reason of one, and not of the other. And are we shortsighted mortals to pretend to know, and to claim to know, the reasons of every command of God, and to penetrate, with our dim eyes, to the end of that vast chain of consequences which may hang upon it?

Take an instance:—We have much better reason to judge (if we have any right to judge at all) that the command in Paradise to abstain from the forbidden fruit was a positive commandment, than we have to come to such a conclusion on the fourth commandment. If the tempter could have made Eve to understand the difference between the two, with what advantage might he not have assailed her with such arguments as these:—'This is not a moral law—it is a mere positive precept: it is not founded in the law of nature—it is not agreeable to right reason or expediency, or the eternal fitness of things.' O that he had! for she would have thought him mad, and have fled from him. But, alas! he always uses the very best arguments

the case will admit of; he always strikes a string which he knows to be in unison with a sympathetic chord in the heart of his victim. Eve understood but one kind of law, but one kind of sanction. Who can show *à priori*, from its own nature, that *that* law was moral and not positive? But who can doubt it *à posteriori* from a consideration of the consequences?

God made the world in six days, and "saw everything which he had made, and, behold, it was very good." And was not that law moral the infraction of which filled everything that was good with everything that was evil? God made man upright: he breathed into his nostrils the breath of life—of eternal life. Man was his last and best work. Was not that law moral the transgression of which stript him of his crown of glory and robe of innocence?—which filled the creation of God with lamentation and mourning and woe?—which changed immortality into death? Consider, also, the difference between the creation of a world, in which everything was very good, and the redemption of a world in which everything was only evil continually. In six days God created the heavens and the earth, and all the host of them. He commanded from the throne of his glory, and it was done; and the sons of God—the hosts of heaven—shouted before his throne for joy. But, to redeem a world fallen and condemned, he must descend from his throne, put off his glory, leave the bright mansions of eternal light, be made in the likeness of sinful man,—take upon him the form of a servant,—become a man of sorrows and acquainted with grief,—not have a place in his own world where to lay his head,—come unto his own, who received him not,—but be despised and rejected of men,—close a life of humiliation and persecution for four-and-thirty years by a crucifixion of agony, and torment, and bitter mental suffering, before he could say with his ex-

piring breath,—IT IS FINISHED. And shall we say that the law—the breaking of which led to this accumulation of woe of the Son of God, the Creator of the universe—which filled the heavens with astonishment, eclipsed the bright luminaries, threw inanimate nature into convulsions, while man, depraved by that one transgression, looked on with unconcern, or exulted in the horrors of his transcendent guilt,—and shall we deny that law to have been moral?

SECTION XXXII.

CHANGE OF THE SABBATH.

AND now, my kind and patient reader,—patient to have borne with me, and accompanied me thus far,—perhaps you are ready to say, 'It is enough; we are satisfied with the proof of the permanence and morality of the law of the sabbath, and of its obligation on the consciences of Christians as a divine command: you may have done.' But not so would his Grace pronounce. He will tell you that I have proved nothing; that all I have said is nothing to the purpose; that his grand argument is not yet touched; his fort and his citadel are still secure. Therefore we are compelled to go forward; but faint not, and be not weary: this dissertation, though long, will be the last.

We come now to his stronghold, of which he confidently speaks as irresistible and impregnable. But let us walk round its walls, bearing the ark with us, and see whether, as Mede says, from Joshua vi. 5, these lofty walls shall not immediately '*fall down flat*' before it. But lest I should seem to misrepresent his argument, I will give it in his own words.

'There is no mention of the Lord's-day in the Mosaic law. In saying that there is no mention of the Lord's-day in the Mosaic law, I mean that there is not only no mention of that specific festival which Christians observe on the *first* day of the week, in memory of our Lord's resurrection on the morning following the Jewish sabbath, but there is not (as has been sometimes incautiously stated) any injunction to sanctify one day in seven. Throughout the whole of the Old Testament, we never hear of keeping *some one* day in seven,—but the seventh day, as the day on which God rested from all his work. The difference, accordingly, between the Jews and the Christians, is not a difference of reckoning, which would be a matter of no importance. Our computation is the same as theirs. They, as well as we, reckon Saturday as the seventh day of the week, and they keep it holy *as* the seventh day, in memory of God's resting from the work of creation. We keep holy the *first* day of the week *as* the first, in memory of our Master's rising from the dead on the day after the sabbath.'

'Now, surely it is presumptuous to say that we are at liberty to *alter* a divine command, whose authority we admit to be binding on us, on the ground that it matters not whether this day or that be set apart as a sabbath, provided we obey the divine injunction to observe a sabbath.'

Before entering upon the discussion of this argument, I must take notice of an assertion in it, viz. that 'the difference of reckoning would be a matter of no importance.' Now, I consider this to be the only matter of importance in the question. God has thought fit that there should be only six days of interval between our days of worship: this is the true spirit and intent of the ordinance; but whether we call that day the first of the seven, or the last of the seven, or, as it really is, an insulated day between each

period of six days, is a childish distinction fit only for the subtle mind of the casuist or schoolman, and of no importance whatever.

I thus condense the above reasoning of his Grace, and much more to the same purport, into the following nutshell. 'The Jews were ordered to keep *the* seventh as the sabbath: they did keep *the* seventh. *We* keep the Lord's-day on the *first*. It is, therefore, a totally different festival: therefore we do *not* keep the sabbath. And it is idle to contend for the sabbath which we do not keep.'

Now, in opposition to this reasoning, I hope to prove that both the *letter* and the *spirit* of the law are to keep *a* seventh, and not *the* seventh; and therefore that, by keeping the Lord's-day on *a* seventh, we do on that day keep *a* sabbath, and comply with the commandment.

First, as to its *spirit*. Our Lord, in all his discourses on the subject, instructs us that we are to endeavour to collect from the Mosaic law the true spirit and intention of the commandment, and thereto to shape our observance. I cannot too often remind my readers that our Lord made no change in the sabbath. He corrected the false opinions of men; he remitted the severe sanctions which had been added subsequently to the giving of the fourth commandment on account of transgression. Some other commandments he spiritualized. He found the sabbath already spiritual; and he merely restored its spirit,—its true end, aim, and object,—and prevented its being crippled and perverted by a preference of the letter of the law to its spirit. Our Maker, who best knows our frame, knows at what recurring period it is necessary to brighten, polish, and revivify our spiritual feelings, after having been blunted, hardened, and deadened, by worldly occupations. And he has determined that period to be one day after six days given to the world and our necessary business of life. It is

quite trifling and frivolous to say, that it can make any difference whether we call that day the first or the seventh, provided we comply with the real spirit and intention of the law, by giving six days to labour and earthly cares, and one insulated day to divine worship and spiritual employment, as a day of renovation and restoration—as a clear stage provided for those noble, *holy*, *delightful*, and *honourable* employments and enjoyments, by a day of rest from earthly, carnal, and bodily concerns. Anatomists tell us that the blood, in its course through the human body, loses its oxygen and vital principle, and must be renewed before it take another circuit; and therefore, instead of being propelled by the heart through the same arterial and venal course it is turned aside into the lungs, where it meets the air we breathe for that purpose, from which it recovers its vital principle, and becomes fit for a new circuit and the functions of life: from thence it returns to the heart, and is again propelled through the arteries.

There is no mark put upon the day in the course of nature. This would have defeated its end. The mark must be made by the recollection and practice of man, and then it becomes really useful. The command is, to keep one day out of seven, according to the different modes of various nations of beginning and ending their day. It is immaterial whether the day begin at noon or at midnight; at sunrise or at sunset.

Bramhall and Heylyn, both good and learned men,—conscientious and honest opponents of the sabbath,—while they object to it on the ground of its being impossible to strictly adhere to the law, by keeping the exact same time all over the world, unwittingly show the impossibility of observing the letter of the law, and, at the same time, show the necessity of keeping its spirit. Bramhall says, that it is 'impossible to keep it at the same time in different

longitudes; for that some people will be keeping it in the day, and others in the night. Let us follow this argument a little further. Let us take New Zealand as being nearly our antipodes. The inhabitants keep the sabbath from midnight to midnight of their own time; but of *our time*, from mid-day on Saturday to mid-day on Sunday. But, supposing that the persons, who carried the sabbath thither, instead of going by the *east* had gone by the *west*, they would, as to our time, be keeping it from mid-day on Sunday to mid-day on Monday—entirely a different day; and, in either case, would have conformed to the *spirit* of the law. But let us take a still stronger instance. I fix on the island of St. Helena, as being nearly in the same longitude with us, but with greater facility of travelling round the world—its being in a different hemisphere and a different latitude not affecting the question. Suppose one ship to sail from thence round the world to the east, by the Cape of Good Hope, and to return; and another, in like manner, to the west, by Cape Horn, and return. The eastern navigators would anticipate, and the western lose, a day. The former would be keeping Saturday, as to St. Helena time; and the latter Monday, and the inhabitants Sunday. Does not this show the absurdity of supposing the strict adherence to a particular day as necessary,—or of supposing any particular day to be endued with a peculiar sanctity?

Now for Heylyn's arguments. He first quotes Joshua x. 13: When "the sun stood still and the moon stayed, ... so that the sun stood still in the midst of heaven, and hasted not to go down about *a whole day*." He also quotes the case of Hezekiah, Isai. xxxviii. 8, and 2 Kings xx. 9—11, when the sun went backward ten degrees. On which he remarks:—'In each of these cases, there was a signal alteration in the course of nature, and the succession of

time, so notable, that it were very difficult to find out the seventh day precisely from the world's creation, as to proceed in that account since the late giving of the law; so that, in this respect, the Jews must needs be at a loss in the calculation; and although they might hereafter set apart one day in seven for rest and meditation, yet that this day, so set apart, could be precisely the seventh day from the first creation, is not so easy to be proved.' We are under great obligation to Heylyn for this valuable argument in favour of *our view* of the question. Here he shows, that even the strictness and particularity of Jewish practice was satisfied with keeping *a* seventh, and not *the* seventh. This argument will be of great use to me in a subsequent part of this discussion. The *spirit*, therefore, of the commandment to be observed, is the keeping of *a* seventh day, —of one day of seven,—of an insulated day between six days of labour, and six days of labour.

We see clearly, from what I have above quoted from his Grace's pamphlet, that his whole argument turns on the difference between 'a' and 'the.' The definite English article is the pivot of his argument; and the excellence of a pivot depends on the smallness of the point upon which it turns: this, then, is a perfect pivot. I knew a legal person, who was also an excellent grammarian, endeavour to solve the difficulties of a contested will by a critical dissertation upon the possessive pronoun 'my.' And Dean Swift proved the English language to be the most ancient, by showing that the names of the Grecian heroes were derived from it; and here our author expounds the most ancient language in the world by the meaning of the most modern; he kindly lends the English article to the Hebrew language, because it has none of its own; and Sinai, in a labour of interpretation, brings forth the article 'The.'

I have endeavoured to prove that *our* observance of the sabbath accords with the *spirit* of the commandment. And I think also that the keeping of *a* seventh is as much in conformity with its *letter*, as the keeping of *the* seventh. And here I must request of his Grace, who dwells so much upon the command, to keep *the* seventh day, to show what there is in the Hebrew language to justify him in translating it *the* seventh, rather than *a* seventh. Unless he can prove that his is beyond doubt the true translation, he has been building his chief argument without a foundation.

The Hebrew language has no article; that is, it has no separate word or part of speech, as an article, such as the Greek and English languages afford. It has, however, an *emphatic* letter, which is prefixed to words, to give them a peculiar force or meaning. It is sometimes used like an article; but never with the peculiar force, precision, and limitation of the English definite article. It is frequently applied for other purposes, to which an English article could not apply. It is prefixed to words to which particular attention is directed, of which no notice is taken in our translation: such as proper names of men and places —as to Adam and Ramah—and also to patronymics; in none of which cases could an English article be used. It is in Scripture sometimes added to nouns, where an article in English would make nonsense. Thus, in Deut. viii. 3, in the sentence "Man shall not live by bread alone," it is prefixed to the Hebrew word for *man*, where it is obvious that we cannot place the English definite article. And, accordingly, in the Greek of St. Matthew's Gospel, (iv. 4,) it is simply ἄνθρωπος, without an article. It is also used as a sign of the vocative case. Thus, in "Hear, O heavens, and give ear, O earth!" it is prefixed to the words signifying *heavens* and *earth*. It is also added to words, to

show a question is asked. It is frequently used as a relative, and signifies *who* or *which*. Sometimes it is an adverb. It is used also in forming tenses, conjugations, and voices of verbs. Such are some of its varied uses. But to enable it to support the weight of the Archbishop's argument, it ought to have the precise and full meaning of the English definite article, and to be incapable of being either applied or understood in any other manner. I have as good a right to assume that it is added in Gen. ii. and Exod xx., for the purpose of directing particular attention, and giving greater force,—like the cases above alluded to, —as his Grace has to assume that it is used with the exclusive meaning of the article '*the*.' And as we are at liberty to translate the *letter* of the law one way or other, we are bound to take that translation which agrees with the *spirit*, about which there can be no doubt.

His Grace endeavours to prove that the sabbath, established by divine command, is abolished; and that a new festival, "the Lord's-day," is established in its place, by the authority of the church. I have endeavoured to prove that we are still bound to keep a sabbath, one day in seven, by divine command. And I now proceed to prove that the Lord's-day, instead of having been set up as a rival to the sabbath, has been incorporated with it,—so that, on the same day, we may celebrate the *rest* of Jehovah, after the finished work of creation, and the resurrection and *rest* of the same Jehovah, after the finished work of redemption.

The following are his Grace's remarks on the change of the sabbath, page 10:—'There is not even any tradition to the purpose. It is not merely that the apostle left us no command perpetuating the observance of the sabbath, and transferring the day from the seventh to the first: such a change certainly would have been authorized by their

express injunction, and by nothing short of that; since an express divine command can be abrogated or altered only by the same power and the same distinct revelation by which it was delivered. But not only is there no such apostolic *injunction*, than which nothing less would be sufficient; there is not even any *tradition* of their having made such a change; nay, more, it is even abundantly plain that they made no such change. There are indeed sufficiently plain marks of the early Christians having observed the Lord's-day as a religious festival, even from the very resurrection. (John xx. 19—26. Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10.) But so far were they from *substituting* this for the Jewish sabbath, that all of them who were Jews, actually continued themselves to observe not only the Mosaic sabbath, but the whole of the Levitical law.'

And in a note, page 12;—'The recurrence of the Christian festival every *seven* days (rather than once in a decade, or in a month, &c.,) that is, the adoption by Christians of the division of time into *weeks*, may easily be traced to the circumstance of their having derived their religion from the Jews, who used this mode of reckoning time.'

And once more, page 22:—'The Church has *not* power to ordain anything *contrary* to *God's word*: so that, if the precepts relative to the ancient sabbath are acknowledged to remain in force, *then* the observance of the first day of the week instead of the seventh, becomes an unwarrantable presumption. This, therefore, is a case in which (unless we will consecrate *two* sabbath-days in each week) we must absolutely make our choice between the law and the gospel.'

On these quotations I shall have many remarks to make: but in the first place must notice the inconsistency of the words last quoted, when compared with the other quotations. 'We must absolutely make our choice between the law

and the gospel.' This can have no other meaning than that we are to make choice between the sabbath established by the law, and the Lord's-day established by the gospel. Therefore, by this sentence he acknowledges the Lord's-day to have been established by the gospel equally as the sabbath was established by the law, which in the other quotations he strenuously denies: for he denies that the Lord's-day was established either by our Lord or his apostles. This shows the carelessness and want of due consideration with which his Grace has endeavoured to overturn the sabbath, which most Christians consider a main support of the Christian religion.

His Grace, in the above quotations, leaves the sabbath no support whatever, and the Lord's-day none but the weak support of the church. But what support has the Lord's-day from the church? If we suppose the sabbath abrogated, we must suppose also that the division of time into weeks is abrogated also. And as his Grace well observes, the church might as well have fixed the observance of the resurrection once in every decade, or in every month, as in every week. And I may also add, that if his Grace's principles be correct, (which I deny,) the church may do so still.

In answer to the apostles not having left any *injunction* as to the change of the day, I have first to observe, that if the observance had been, by any command, invariably fixed to that very day, upon which the Jews observed it, then we might have expected an express injunction. But I have already proved that there was no such command; but, that not only the spirit, but even the letter of the law, allowed of the observance of *a* seventh, and did not bind to the observance of *the* seventh: therefore, such an injunction was unnecessary. And now, having shown that it was unnecessary, I proceed in a few words to say that it would

have been highly imprudent. While the Jewish state and religion lasted, it was the duty of the apostles and disciples to make use of every opportunity of preaching to the Jews. Instead of giving up those opportunities which their religion afforded, they were to endeavour to make new opportunities, and preach both *in season and out of season.* Now if they had immediately proclaimed, that the Lord's-day, on the first day of the week, had superseded the sabbath, and that Christians were to consider the latter abrogated, then the opportunity of meeting the Jews at the time of divine worship, and of preaching to them, would have been altogether lost: and, as it was not *necessary* that they should do so, they did not adopt a course which would have been highly imprudent, and very absurd: which would not only have lost the *best* opportunity, but would have so offended the prejudices of the Jews, (may I be pardoned the expression when I say,) their best prejudices, and have prevented them from listening on any other occasion; and would thus have closed the door against their conversion. Surely if it were ever allowable to be "all things to all men, that by all means they might gain some," the attending the synagogues on the sabbath-days stood pre-eminently forward in the list of such allowed occasions. It was, therefore, necessary that the transfer of the sabbath should be gradually introduced among Christians after their conversion without any public injunction or proclamation; and that the Jewish sabbath should be allowed to continue so long as the Jewish state and polity continued: and, indeed, so long as these did continue, any attempt to oppose, what was considered so essential a part of that polity, would have been an idle attempt, would have produced much evil, and no good: would even have had a bad effect upon Christians, and have led them to suppose that the sabbath was to have been abrogated altogether. But as it was also to make

an essential part of Christianity, and the particular day of observance being (with all due deference to our English article) a matter of secondary consideration, the complete and open transfer was deferred until all means should have been tried for the conversion of the Jews,—until after the destruction of their city, and the dispersion of the incorrigible should have been accomplished. The conduct of the apostles in this, and in all their proceedings, was marked by consummate prudence and sound strong sense, holding the sober and even tenor of its way, equally removed from fanaticism and enthusiasm on the one side, or ceremonial formalism on the other. Such conduct can be better interpreted and appreciated when viewed by the clear sight of men possessed of sound common sense and prudence like themselves, than when seen through the magnifying glass of the enthusiast, or the diminishing lens of the near-sighted, philosophic formalist. The reasons of the apostles for making the change *gradually* are well illustrated by the following facts with which Heylyn has furnished me. 'During the early period of Christianity in the East, on account of the number of the converted Jews of the dispersion, the Jewish sabbath also continued to be observed: but in the Western church, where there were no Jews, the Lord's-day soon superseded the sabbath.' From the various circumstances he mentions, it appears clearly that the observance of one day in seven continued in unbroken succession, gradually gliding from the seventh to the first, when its incorporation with the Lord's-day became complete.

I must here say a few words on part of the above quotation from his Grace's pamphlet. 'Such a change would certainly have been authorized by their express injunction, and by nothing short of that; since an express divine command can be abrogated or altered only by the same power,

and by the same distinct revelation by which it was dislivered.' In writing this passage, his Grace did not sufficiently consider the great difference between the two dispensations, their laws, their promulgations, and their sanctions. Heb. xii.18—24;—"We are not come unto the mount that might be touched,* and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more. (For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but we are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first-born,† which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the

* There seems to be a contradiction in this passage, which says that the mount might be *touched*, whereas below, as well as in Exodus, strict injunctions were given that it should *not* be *touched* by man or beast; but the Greek words both translated *touch* in the 18th and 20th verses, are totally different; that in verse 20 means "*touched by God*, or *smoking*," as in Psalm civ. 32. "He toucheth the mountains, and they smoke."

† Πρωτοτόκος literally signifies "first-born," but in Greek, in legal or precise language it signifies, "heir," because the first-born was heir. The sense here, and in some other passages in the New Testament, is injured by the literal translation, most particularly Colos. i. 15, πρωττονοκος πασης κτίσεως is translated "first-born of every creature." It ought to be "heir of every created thing," for it is immediately added, "through him were created all things, in heaven, and on earth, visible and invisible." Our translation would make Christ the first-born of his own creation, which is absurd.

new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."*

The two dispensations are essentially different. The former was in many respects a national code under a theocracy, so framed as to govern a stubborn, rebellious, unwilling people by strict laws and temporal sanctions; and that in an age, when all the rest of the world had lapsed into idolatry, and in a country where they were surrounded by, and even intermingled with, idolaters, who under the instigation of the great patron, and inventor, and teacher of idolatry, used every enticing means to seduce them from their rectitude and allegiance: so that, although a revelation was entrusted to them for the Gentile world as well as for themselves, to be communicated at a fitting time; yet for the present they were prohibited from having any communication with them. We see in Numbers xxv. how immediately any intercourse with the surrounding nations led to idolatry, and how that idolatry was both the cause and the consequence of all manner of sinful indulgence, and punished with the most awful and devastating visitations.

Compare the above description of St. Paul of the giving out of the law on Sinai, with the sermon on the mount, and we see the difference between the two dispensations. The former to rule and curb a stiff-necked and revolting people, by specific national laws, in a great measure applied to outward actions, so openly promulgated as to be liable to no mistake, and admit of no excuse, and enforced by immediate and temporal sanctions. The latter, after having provided an atonement for sin, and held out a spirit of reconciliation, and opened a fountain for sanctification, be-

* "The blood of Abel," means "sacrifice of Abel," and the meaning is that the sacrifice of Christ under the new dispensation, speaketh better things than the sacrifices under the old dispensation.

ginning at the heart, and cleansing the source from whence, in its natural state, proceed evil thoughts and all manner of uncleanness,—first cleansing, and then captivating,—making a willing people anxious to know, and delighting to obey, his will,—and then, instead of writing his laws on tables of stone, impressing them upon the softened and sympathizing tables of their hearts, until perfect love should cast out fear, and love be the fulfilling of the commandment. It is manifest that a different mode of promulgation of law would be adopted in the latter case: and any mode of communication, to faithful children, of their Father's will would be a sufficient promulgation. But the difference between the two dispensations is a fruitful subject, and would require a treatise. Enough has been said for our present purpose to show, that we are not to expect the same mode of promulgation under the Christian, as under the Jewish dispensation.

We come now to the last question or argument with which I intend to trouble his Grace or my readers, but it is a fruitful topic. His Grace denies that there is even any tradition of the apostles having made a change of the day of the sabbath, but thinks it abundantly plain that they made no such change. But he acknowledges, that there are sufficiently plain marks of the apostles and early Christians having observed the Lord's-day, even from the resurrection.

Now this argument still turns on his Grace's finely-pointed pivot of the English definite article,—that the Jews were bound to keep *the* seventh, and that a festival established on the first never could coalesce with that established on the seventh. Now in opposition to this, I have endeavoured to prove, that we are bound by the commandment to keep *a* seventh, and not *the* seventh. I have also proved that Christians are bound to keep the decalogue, and particularly the

fourth commandment, and therefore bound to keep a sabbath, as a perpetual ordinance resting upon the authority of God; and this I proved, not only from the Old Testament, but also from the New. And the arguments I used, furnished entirely by the Bible, are so powerful and conclusive, that I am convinced that this was the opinion of the apostles and the early Christians, and that they considered a new promulgation of the sabbath unnecessary, and a specific law for the change of the day as not required. I consider it decided that the observance of a sabbath must make a part of the Christian religion wherever planted, and that it must have continued a part of the system from its very first establishment. Where, then, are we to look for it in the Christian system as handed down to us, if not in that day called the Lord's-day? I have, I think, given very good reasons why the change was not publicly made before the final dissolution of the Jewish state. And I have the strongest proof from Heylyn, the chief of the anti-sabbatarians, that a change might be made—nay, was made—silently, and without command, as in the cases of Joshua and Hezekiah. We have, also, abundant proofs, as all our adversaries admit, that the Lord's-day was established by the apostles; and we have abundant tradition of its having been constantly and continuously observed as a religious festival from that day to this. That establishment, and that tradition, I shall endeavour to prove from the Scriptures, and from testimonies quoted from our adversaries themselves. I think we shall also find proof of the apostles having connected the sabbath and the Lord's-day together. In fact, it would have been impossible for them to have added the observance of a weekly festival in memory of the finished work of redemption, to that in remembrance of the finished work of creation, without changing the day. Thus as Job says of the day of his birth, "Let the day perish wherein I

was born: let it not be joined unto the days of the year; let it not come into the number of the months." So this change has blotted out the day upon which the Saviour lay in the grave from the books of everlasting remembrance, and brought the sabbath to unite with our Lord's-day, and the day of the resurrection.

I must here mention a very extraordinary fact, which I have not before seen noticed by any writer. We know that the grand promulgation of the gospel was made on the day of Pentecost,—the very day kept in remembrance of the delivery of the law on Mount Sinai. We know that this grand promulgation, made in presence of people of all nations, (Acts ii.,) was made on the day of the week of our Lord's resurrection; and we know that this is considered by all Christians as a strong proof of divine authority for the establishment of the Lord's-day on the first day of the week. But we do not, perhaps, consider, that this very day was also a Jewish sabbath. The day of Pentecost, on whatever day of the week it fell, was a sabbath. (Lev. xxiii. 21.) So here, on the very day of the commemoration of the promulgation of the old law, we have also the promulgation of the new, which we may consider as the virtual repeal of the temporary part of the old,—as the substitution of the new for the old dispensation,—here, on this very day, we have the Lord's-day and the sabbath combined together:—the Lord's-day and the sabbath riveted together become the connecting bond of the two dispensations.

A sabbath on the first day of a period of seven days was familiar to the Jews. The feast of unleavened bread consisted of seven days; the first was a sabbath, the day of the passover, the day of the feast of the paschal lamb, the type of our Saviour; and the seventh was a sabbath: no *servile** work was to be done in them.

* It is remarkable, that frequently, in Scripture, when work is

The day of Pentecost was, as I have observed, a sabbath. On this day the first-fruits of the *wheat* harvest were offered; and, as I have before observed, the first-fruits in this case were to be offered perfect and complete in the form of *loaves*; whereas the first-fruits of the barley-harvest, offered at the time of the passover, were presented in an imperfect form, in *sheaves*. The former, offered on the day of Pentecost, were typical of the perfect form and promulgation of Christianity on this day, the first upon which converts were made, when three thousand joined them, as the first-fruits of the numbers who were afterwards converted.

The first day of the seventh month was the memorial of the blowing of trumpets, and was a sabbath: the tenth was the day of atonement, and a sabbath; and on the fifteenth commenced the feast of tabernacles, of which the *first* day was a sabbath, and the *eighth* day was a sabbath. And this eighth day, in John vii. 37, is called the *last* and *great* day of the feast. This was the day on which "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." Therefore a sabbath on an *eighth* day was no unusual occurrence; neither was a sabbath on a first day unusual. Adam and Eve were created in the end of the sixth day. The next day was the sabbath; therefore they kept the first day of *their* first week, commencing the very evening of the day of their creation, and so on continually every week after;—or, most probably, as they understood it and were taught it,—they kept an insulated day between the periods of six days each.

prohibited on the sabbath, the word "*servile*" is added, as if to mark that the work prohibited is such as consists in ordinary weekly occupations. This word alone is a sufficient answer to many of the archbishop's arguments about "making clay of spittle," carrying a bed, &c., and tends to show the real spirit of the commandment.

The first day of the week has been continually marked since the day of the resurrection. Our Lord appeared to his disciples on two of those days, and the disciples seem to have fallen into a regular habit of meeting on that day; for so early as the feast of Pentecost it is said, "They were *all* together *with one accord* in *one place*." They were not summoned or collected together; but the day of meeting having then been fully established, as well as the time and place, every man came of his own accord, and not one was wanting. There must have been a very large number, for the report of the miracle quickly spread through all Jerusalem. It is remarkable, in St. Peter's discourse on that occasion, how often he alludes to the resurrection. On that day three thousand souls were added to their number; and these persevered afterwards in the constant practice of what they had learned that day in the religious observance of the first day of the week in honour of the resurrection: "and they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers:"—breaking of bread signifies the celebration of the eucharist.

I give the following excellent remarks from the learned Bramhall, interposing some remarks of my own. My readers will please to bear in mind, that while he was writing them, he considered the sabbath as abolished; and yet I conceive, that some of his arguments, proceeding on that very supposition, prove directly the reverse.

Notwithstanding that I consider that I have abundantly proved the permanency and continued existence of the sabbath and its union with the Lord's-day, yet I am still obliged, for the sake of perspicuity, to use both expressions, and particularly in considering the quotations from Bramhall and Heylyn, from whose opinions I dissent.

Bramhall, folio edition, page 915. 'All parties do acknowledge the change to be an apostolical tradition. I find

no cause to doubt that the change was made by the authority of Christ. It is true, that we find no express precept recorded in holy scripture, for the setting apart the first day of the week for the service of God: neither is it necessary that there should be an express precept for it found in holy scripture to prove it to be of divine right. The perpetual and universal practice of the catholic church, including all the apostles themselves, is a sufficient proof of the divine right of it; that at least it was an apostolical institution and ordinance,—not temporary for an age or two,—not local for a place or two,—but universal. I say, *at the least*, an apostolical institution,—for the resurrection of Christ upon this day, and his divers apparitions to his apostles on this day; and all this at such a time as they were assembled together in their usual place of prayer, and in all probability whilst they were performing the duty of the day,—did at least evidently point out to them this day for his public worship, and ratify their assembling upon this day to do him service.'

'Athanasius saith, "Anciently the sabbath (or Saturday) was in high esteem, which solemnity the Lord *translated* to the Lord's-day:" and Epiphanius, in his Sermon on Christ's resurrection, preached upon the day of his resurrection, says, "This is the day which God blessed and sanctified, because in it he ceased from all his labour, when he had perfectly accomplished the salvation both of those in the earth, and those under the earth." And Augustine saith that "the Lord's-day was consecrated by the resurrection of Christ." '

From the above quotations from Athanasius and Epiphanius, it appears that they considered the sabbath as *transferred* to the Lord's-day,—and, most probably, if we could look through the writings of all the early fathers, we should find many testimonies to the same effect.

'But it is not at all material to me,' continues Bramhall,

'or to the divine right of the Lord's-day, whether it was consecrated by Christ himself, or by his apostles, directed by his Spirit. That it is an apostolical tradition, no man can well deny; and that it was no temporary nor local constitution, which is mutable, but perpetual and universal, both of the duty which is required,—that is, the worship of Christ,—and the ground whereupon it is required,—that is, the resurrection of Christ,—the uniform practice of the catholic church doth prove sufficiently. Whensoever, wheresoever the Christian faith was propagated, the observation of the Lord's-day was propagated with it. Joseph of Arimathæa taught them the observance of the Lord's-day in Britain, in the very reign of Tiberius Cæsar; St. Matthew, or the Eunuch, read them the same lecture in Ethiopia; and St. Thomas, in India; and, although many of their converts have had little or no communion with the rest of Christians until of late years, yet, from their conversion until now, they have observed the Lord's-day religiously. From whence we may safely infer, that if it was not instituted by Christ himself, which is much more probable, it was an apostolical constitution, and not a free custom intruded into the church in long tract of time; nor yet a constitution of one single apostle, but of all the apostles, or the apostolical college,—and that, speedily after the resurrection of Christ.'

'It is St. Augustine's rule, "that whatsoever the universal church doth hold,—which was not instituted by councils, but always retained,—is most rightly believed not to have been delivered but by apostolical authority. Such an universal tradition is the Lord's-day." The same father speaketh yet more expressly as to the day itself. "The apostles and apostolical men decreed (*sanxerunt*) that the Lord's-day should be observed with religious solemnity." By *apostolical men*, in St. Augustine, we ought to understand,

not ordinary pastors, endued with apostolical qualities, but such persons who, though they were not of the number of the twelve apostles, yet were employed by Christ as apostles, in the planting of churches, and in the governing of them. These twelve prime apostles, and the secondary apostles, who were their cotemporaries, whom he calleth apostolic men, this is the apostolical college, and these, according either as they had been directed by Christ, after his resurrection, but before his ascension, or were inspired by the Holy Ghost, were those who decreed the religious solemnisation of the first day of the week, or the Lord's-day. Therefore, with good reason, doth Basil reckon this an apostolical tradition that, "upon the first day of the week, they made their prayers, standing upright." Here are two apostolic traditions twisted together: first, for the time of their holy assemblies—*upon the first day of the week*; secondly, for the gesture,—that was *standing*,—and both in memory of the resurrection of Christ. Neither was this the tradition of one single apostle, but a tradition of the whole apostolical college. This appeareth by the uniform observation of the Lord's-day in all churches. Neither was it a new, upstart tradition; because no apostolical church doth take any notice of any new or later introduction of the Lord's-day among them, but derive it from their first conversion.'

'To this,' he says, 'it is objected that there is no precept of Christ or his apostles for the abrogation of Saturday, and solemnisation of Sunday, recorded in Holy Scripture.' He finds it very difficult to answer this objection, and is at length driven to the argument that 'the establishment of the Lord's-day is a virtual abrogation of the Saturday-sabbath.' But he has not given us any reason why the establishment of an entirely new festival, which he contends was totally different from the sabbath, should be a virtual

abrogation of that with which it had nothing to do. The above admission is most important. He finds it very easy to establish the apostolical institution of the solemnisation of the first day of the week; but cannot find any tradition or trace whatsoever of the abrogation of the Saturday-sabbath. And why does he find this so difficult—so impossible? In truth, because it was not abolished, but intended to continue under the Christian dispensation, although not on the same day, but by uniting it with the Lord's-day. I have proved that the letter and the spirit of the command were the observance of *a* seventh, and not of *the* seventh. And as the command was not for a particular day, so neither was a direct command necessary for the change: but that the apostles, who certainly had the power, *did change* it, he himself has satisfactorily proved. So that his difficulty and embarrassment on this objection, which he freely and frankly owns, do really prove the very point for which we have been contending, and put the finishing hand to the rectifying of the error into which this eminent and good man had unfortunately fallen.

He further endeavours to obviate this objection, by showing that the moral duties of the sabbath were transferred to the Lord's-day, such as the command for the collection, on that day, for the saints, both in the churches of Galatia and Corinth. This he considers as a proof that the sabbath was abolished! But what think you, my intelligent friend? Methinks I hear you promptly answer, that you consider this, also, a strong proof of the contrary: *not* that it proves that the *duties* were transferred from *the sinking sabbath*, but as an additional proof that the sabbath itself, and along with it its moral duties, were so transferred. I have elsewhere given reasons why the apostles transferred the day only by degrees; and why it was both prudent and necessary, so long as the Jewish polity continued, to observe the

Saturday-sabbath and attend the Jewish places of worship.

To the question, 'When did Sunday begin to be observed as the weekly festival of Christians?' he answers:—'First, it was kept holy by all Christians throughout the universal church immediately after the age of the apostles;—for which we have almost as many witnesses as there are writers of those times;—whereof some are cotemporaries, some successors of the apostles,—St. Clement, St. Ignatius, Melito, who wrote a book on the Lord's-day, Dionysius of Corinth, Justin Martyr, Tertullian, Origen, &c. This truth is undeniable, and so generally confessed, that I forbear to set down any testimonies about it. This was one of the grounds of that great mistake and calumny, which the heathens cast upon the primitive Christians, that they adored the sun, because they prayed towards the east, and kept Sunday as a weekly festival.'

'Secondly, from the practice of the apostles. Acts xx. 6: "And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. And upon the first day of the week, when the apostles came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." And 1 Cor. xvi. 1: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." So that it appears from the latter, that one branch of the duty of the Lord's-day was performed,—viz. weekly collection for the saints;—and by the former, we have religious assemblies, communicating and preaching on the first day. On that day Christ rose from the dead; he twice appeared on that day; and he sent down the Holy Ghost. In *all these*

places, the *first day* is emphatically expressed.* He who would persuade us that all this happened by chance, which happened so often, let him show us as much or anything, for the second day, or the third day, or any other day of the week, so emphatically expressed without any apparent reason, or expressed at all.'

'This expression, "When the disciples came together to break bread," shows that it was their common custom, and that the ordinary religious assemblies of the primitive Christians were upon the first day of the week. "Breaking of bread," it is true, in the Scriptures, sometimes means temporal refection; but in this place, and in sundry others, it signifieth evidently the distribution of the holy sacrament; and the context will not bear any other sense;—as, 1 Cor. x. 16; "The bread which we break, is it not the communion of the body of Christ?" And Acts ii. 42;

* What was the expression? The reader will here please to keep in mind, that in every case in which the first day of the week is mentioned in the Greek, it is called by the name of "Sabbath." This is an important consideration, and shows the facility with which the change could be effected, and the Jewish sabbath incorporated with the Christian, without even a change of name. The expression which, in English, is translated, "The first day of the week," occurs eight times in the New Testament. In Mark xvi. 9, in the Greek, it is πρώτῃ σαββάτῳ, literally "first of the sabbath." And also Matt. xxviii. 1, Mark xvi. 2, Luke xxiv. 1, John xx. 1 and 19, Acts xx. 7, 1 Cor. xvi. 2,—in all of which, the Greek is μια των σαββατων,—literally "one of the sabbaths." In the two last quotations, where it really means "the Lord's-day," the word used is still σαββατων,—literally "sabbaths." It is the word used also in the very cases in which Bramhall states the transfer of the *duties* and *worship* of the sabbath to the Lord's-day, as proof that the sabbath was abolished. This shows at least how easy the transfer of the sabbath could be made to the Lord's-day. We do not meet the expression "the Lord's-day," until we come to Rev. i. 10.

"They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," where prayer and doctrine are joined with breaking of bread, which can be understood only of the holy eucharist.'

'To draw nearer to the spring's head, or the source of the Lord's-day, in Acts ii. the descent of the Holy Ghost is thus described: "And when the day of Pentecost was fully come, they were all with one accord in one place." That the day of Pentecost fell that year upon a Sunday is undeniable, because the resurrection of Christ was upon a Sunday, and Pentecost was the fiftieth day from the resurrection. The paschal lamb was slain, the passover was celebrated, and fifty days after, the law was given written by the finger of God. The true Paschal Lamb was slain, the true passover was celebrated, and fifty days after, the Holy Ghost was given, which was the "finger of God." "*They were all*,—what all?—all the apostles?—No; but all the disciples,—all those hundred-and-twenty, whereof we read, Acts i. 15. This appears from the address of Peter, quoting the prophecy of Joel, referring to *sons* and *daughters*, *servants* and *handmaids*.'

Here we take leave of Bramhall.

Heylyn says that Justin Martyr (anno 166) gives a particular account of the way in which *Sunday* (*την του ηλιου ημεραν*) was observed,—which was very similar to our service. Dionysius, Bishop of Corinth (anno 175) gives a similar account to the Bishop of Rome. And Clemens Alexandrinus, in the same century, (190,) Tertullian, also, in the third century, who calls it *dies solis*, or Sunday. He and Justin Martyr use this name, because they addressed heathens, and used the name familiar to them, rather than "the Lord's-day." And in their apologies to the heathens, they detailed the particulars of their worship on that day, to show that they were not worshippers of the sun, as

some thought. Tertullian calls it simply *the eighth day*, but more frequently *dies dominicus*, or the Lord's-day. On these days, Heylyn says that they always received the sacrament, but that they did not abstain from their labours on that day, except during the time of service, nor until Christianity was established by the emperors, who commanded by their edicts, that men should observe it in that manner. As its observance then became established by law, it is unnecessary to follow it any further. But it may not be amiss to explain why the early Christians did not always rest on that day.

At all times "*rest*" was only a secondary part of the observance of the sabbath,—only a mean for the real end, which was the worship of God. Constantine was the first Christian emperor who established it by law. Before his time, in the early ages of Christianity, when Christians were liable to bitter persecutions, none adopted its profession except from strong and sincere motives of religion. Such men would devotedly observe the commandment to pay religious worship to the Deity on one day of the seven, without being reminded by a general cessation from labour, which, in this age, when Christianity is established by law, is necessary to remind the thoughtless, and give leisure to over-anxious and worldly persons. Besides, during the reign of the heathen emperors, Christians, by prohibiting work on that day, would have acted in opposition to the laws, and have become obnoxious to the civil authorities. Thus, it was impossible for the Israelites, when slaves in Egypt, to have rested on the sabbath. It is very remarkable that in every command to keep the sabbath, the order to *keep it holy* stands prominently forward, *except* on the first mention of it to the Israelites, after leaving Egypt, where it is simply announced that the next day is *the sabbath;* and the only order given, is to abstain from work,

because they had been disused to that part of the commandment during the period of their rigorous slavery under their task-masters. In the early ages of Christianity, the abstaining from labour by a great number of persons would have materially interfered with the concerns of the temporal governors; and therefore in those ages Christians were left to themselves, to be guided by their own peculiar circumstances.

It is very remarkable that, in the early ages of Christianity, and long before it, the division of time into weeks prevailed among the Romans. We cannot believe that they took this division from the Jews, whom they hated, despised, and ridiculed; and of whom they knew little or nothing when the custom first prevailed, whensoever that was. This division, as I have before remarked, must have been preserved by tradition amongst heathen nations from the earliest times, most probably from the era of the confusion of tongues, and consequent dispersion; and was preserved by Providence, as an instrument for promoting the establishment of Christianity, for which the circumstances of the world in general, at that period, and of the Roman empire in particular, were providentially favourable, viz. one government extending over all the known world, and causing a frequent and uninterrupted communication through the whole; a universal peace, still more facilitating the general intercourse, and allowing the minds of men to be turned, without distraction, to the one important object; one general language pervading all parts of the empire; and the circulation of the sacred Scriptures in that language through all parts of the known world, carried by the Jews through every city and province: and lastly, the division of time into weeks, with names affixed by the Romans to the several days of the seven. As to the last, the early Apologists, in their addresses to the emperors, or provincial

governors, were able to refer to their own names, *dies solis*, &c. We, in our language, retain two of the Roman names, and, in our law and parliamentary proceedings, all, except Saturday, for which, in those proceedings, I lament that we absurdly continue the name of sabbath, (*dies sabbati*,) which we ought to consider united to, and absorbed by, the Lord's-day. But it is not more absurd to call that day from the Jewish sabbath than the Lord's-day by a heathen name.

Heylyn, who is recommended by his Grace the Archbishop of Dublin, as the surest and safest guide on the subject of the sabbath, gives the following exposition or interpretation of the prayer after the commandments, to which I earnestly entreat his Grace's attention. 'Their intent and meaning was to teach the people to pray unto the Lord to incline their hearts to keep that law, *so far as it contained the law of nature, and had been entertained in the Christian church*.' Here is a mental reservation, which would have done credit to the Church of Rome herself. If we admit this, we cannot find fault with our Roman Catholic members of parliament, if they should add to their oaths a mental reservation to this effect:—'So far as it is consistent with the decrees of popes and councils, and the laws of Rome.' According to this rule of Heylyn, our congregations cannot venture to commit themselves to obey the divine law, until they shall, in the first place, have made themselves masters of the law of nature; and, secondly, shall have ascertained how far that law of nature shall have been entertained in the Christian church; and, thirdly, shall have subjected the divine law to be proved and approved by this supreme Judge. The law of nature!—Where are we to find it?—where to look for it? Shall we go to Cicero, and his *Tusculan Questions*, and search for the truth amongst the Stoics, the Epicureans, the Peripatetics,

and the Academics.* Shall we go to our own modern philosophers,—Hume or Gibbon,—and examine their systems, which they purloined from revelation, disguising the stolen maxims and morals to make them their own,—divesting them of their motives, and their sanctions,—throwing off the chords of love, which bind them to the heart? And shall we judge of the pure gold of the sanctuary by comparison with a base adulterated counterfeit? And yet, according to Heylyn, no man in our congregations, until he shall have so learned the law of nature, can safely use these prayers.

Such being the opinion of Heylyn, whom his Grace recommends as our guide, and whose book upon the sabbath, except for that recommendation, I should probably never have read, I consider myself entitled to call upon his Grace, not for my own sake, but for the sake of my readers, or others, who may have read Heylyn on his suggestion, to ask whether his Grace approve of this mental reservation;—whether he would advise church attendants in this solemn manner to acknowledge the commandments as laws. And I request his Grace to advise those who may adopt his Grace's opinions on the fourth commandment, as to the way in which they shall use that prayer.

P.S. TO SECTION XXXII.

As I write this after the foregoing was in type, I must be brief. I request the reader to compare the nine last chapters of Ezekiel, xl.—xlviii. with the two last of Revelation, xxi., xxii. They describe the New Jerusalem, as shown

* What an eloquent barrister, now a learned judge, once unjustly applied, is peculiarly applicable here,——*inter sylvas academi quærere verum*, is to search for a needle in a bundle of hay.

both to Ezekiel and St. John in visions. Both visions exhibit the same object; and as that shown to St. John is manifestly a description of the Redeemer's kingdom, so must the vision of Ezekiel be prophetic of the same; and therefore, the sacrifices and ceremonies mentioned by the latter, must be types of the particulars of the kingdom of Christ. These, having been fulfilled, are omitted in St. John's vision. Now, among these prophetic descriptions of Ezekiel there is one which cannot apply to anything in the Christian dispensation except to the change of the sabbath, and day of public worship from the seventh to the eighth day, or first day of the following week;—xliii. 25—27. "Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it, and they shall consecrate themselves. And when these days are expired, it shall be that upon THE EIGHTH DAY AND SO FORWARD, *the priests shall make your burnt-offerings upon the altar, and your peace-offerings, and I will accept you*, saith the LORD GOD."

The seven days mean the "one week," in Dan. ix. 27, during which the Messish was to confirm the covenant, and in the midst of which he was to make the sacrifice and oblation to cease by the sacrifice of himself.

It is remarkable that these two descriptions of the New Jerusalem close the respective prophecies of Ezekiel and St. John. The latter was shown after the city had been destroyed, and the Jewish polity ended.

SECTION XXXIII.

PALEY AND JEREMY TAYLOR.

I MUST here confess that in the progress of the foregoing inquiry, whatever credit an indulgent reader may give me for diligence, I have been guilty of great negligence in investigating the objections of the learned to the permanence of the sabbath; for I did not examine the opinions and arguments of Paley until after I had put my manuscript into the hands of the printer. And then I read his observations in his Moral Philosophy, book iv. chap 7, 'On the Scripture account of Sabbatical Institutions,' with great fear and trembling, expecting at every step to find some powerful arguments, which I had omitted to notice or answer. But I was pleased to find that there was not one single argument which I had not already considered, and, I think, answered. There were, however, several valuable admissions, which would have been very useful, as being the testimony of a witness summoned by the Archbishop at the other side of the question. I request of my readers to examine his chapter for themselves, and to try it by such proofs as I have adduced, so far as they may assent to my conclusions; and I leave to them the decision upon his state of the case, without thinking it necessary to use any further arguments. I consider his statement, examined after the conclusion of my own, as his reply or rejoinder to my arguments, and he has not been able to shake any of them, (and if *he* could not, who could?) therefore I consider them as all established.

I have also examined all the arguments advanced on the same side of the question by that excellent man, and eminent divine, Jeremy Taylor. They occur in his *Ductor*

Dubitantium, book ii. chap. 2, section 43—64, pp. 271—279, folio 1696. He considers the question much more briefly than some of the other authors, whose works I have reviewed. I cannot find any new argument which I have not already endeavoured to answer. But he affirms more strongly than the others, in speaking of the particular day observed as a sabbath by the Israelites, that the rest was in remembrance of their deliverance from Egypt; 'and therefore they kept their first sabbatic rest upon the very day in which their redemption was completed, that is, as soon as ever Pharaoh and his host were overthrown in the Red Sea.'

These are his words. I have looked in vain for some proof of this assertion, but can find none; certainly there is none in the Scripture account. The day of the passage of the Red Sea is never in Moses' narrative considered as the day of departure out of Egypt. I have proved that the day of their leaving Rameses (the 15th of the first month) is always considered by the sacred historian as the day of their coming out. I have proved, moreover, that it is impossible to determine on what day they passed the Red Sea. It most probably was some day between the 19th of the first month, and the 8th of the second month, a period of about eighteen days; but on what precise day within that range, it appears to me to be impossible to determine, and of course, impossible for any person to prove that the Israelites observed that day as their sabbath.

SECTION XXXIV.

WARBURTON.—DIVINE LEGATION OF MOSES.

After that the preceding sections had gone to press, my attention was directed to Warburton's arguments on the sabbath, by a person whom I highly respect; and therefore, I wish to give them a separate consideration, although I presume that I have already answered such of them as have any weight.

They occur in his fourth book, section 6, in notes on two passages in his book, the first of which is as follows. 'Thus, though Moses enjoined circumcision, he hath been careful to record the patriarchal institution of it with all its circumstances; "Moses gave you circumcision, (not because it is of Moses, but of the fathers,") says Jesus.'

His note;—'John vii. 22. The parenthesis seems odd enough. It may not, therefore, be unseasonable to explain the admirable reasoning of our divine Master on this occasion. Jesus being charged by the Jews with a transgression of the law of Moses, for having cured a man on the sabbath-day, thus expostulates with his accusers; "Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the sabbath-day?" That is, "Moses enjoined you to observe the rite of circumcision, and to perform it on the eighth day; but if this day happen to be on the sabbath, you interrupt its holy rest by performing the rite on this day, because you will not break the law of Moses, which marked out a day certain for this work of charity. Are you there-

fore angry with me for performing a work of equal charity on the sabbath-day? But you will ask, Why was it so ordered by the law, that either the precept for circumcision, or that for sabbatical rest, must needs be frequently transgressed? I answer, that though Moses, as I said, gave you circumcision, yet the rite was not originally of Moses, but of the fathers. Now, the fathers enjoined it to be performed on the eighth day: Moses enjoined the seventh day should be a day of rest; consequently the day of rest and the day of circumcision must needs frequently fall together. Moses found circumcision instituted by a previous covenant, which *his law could not disannul.* (Gal. iii. 17.) But had he originally instituted both, 'tis probable he would have contrived that the two laws should not have interfered." This I take to be the sense of this very important parenthesis.'

And is it the author of the *Divine Legation* of Moses who attributes *such* language to our blessed Lord? What would he have said of an Arian or Socinian, who should have made our Lord Jesus Christ attribute the institution of the rite of circumcision to the fathers, and of the law to Moses, and should have represented him as expressing his *conjectures* as to the *contrivances* Moses would have made to prevent contradictory laws clashing? Did he forget that Jesus of whom he spake, is "God over all, blessed for ever,"—the Creator of the world,—the Author of the sacred rest of the seventh day, and of the primeval command to keep it holy,—the Jehovah who instituted the rite of circumcision,—the Angel of the covenant,—the God who gave the commandments on Sinai, and prescribed to Moses every law, which through him was given to the Israelites,—who sees with one glance, not only through all time, but through all eternity, and can make all his laws harmonise from the beginning to the end of the world?

I cannot agree with him that the interpretation he has

given, is the true sense of that 'very important parenthesis.' On the contrary, I think that it altogether neutralises it, and destroys the force of our Lord's argument. For if the only reason for performing circumcision on the sabbath, was *because it could not be helped* on account of a preceding law which Moses could not change, what excuse was that for our Lord curing a man on the sabbath-day, which *could have been helped*, which could have been done on any other day, and for which there was no stubborn law which could not be interfered with? Our Saviour manifestly represents the cases as parallel and similar; Warburton destroys their parallelism, and makes them wholly dissimilar.

To give just force to our Lord's argument, and to make the cases parallel and similar, we must understand him as follows;—"The performance of the rite of circumcision on the sabbath-day, although it be a work, is perfectly consistent, not only with the nature of that holy day, but with the spirit of your own law. And if it be lawful to perform a work on the sabbath-day, by which an infant is put to pain, it is lawful for me on the sabbath to work a miracle by which a person is relieved from pain and disease, and rendered perfectly whole." That this was our Lord's meaning, I have shown in another place.

Our author has fallen into some errors very like those of the Jews which he condemns. He argues as if the *rest* of the sabbath were its *end* and *object*, instead of being only the mean for the attainment of the end. The end and object is the worship of God, and consequent sanctification and good of man. In general, *rest* is the fittest mean, and most conducive to the end: but, if at any time, instead of being promotive, it should be obstructive of the object, and labour or work become the most conducive mean, then labour, and not rest, becomes a duty. And this, as I have

elsewhere remarked, our Lord impresses as the true spirit even of the law of Moses.

He seems also to have mistaken the meaning of the parenthesis as much as that of the passage itself. Its obvious meaning seems to be this;—"Moses enjoined you the rite of circumcision, and the *authority* of the command rests upon his law, although the *institution* itself was of much earlier date, and derived *from* the fathers, (ἐκ τῶν πατέρων,) and not *from* Moses, (ἐκ τοῦ Μωσέως.)" Thus we, in this country, would say of any part of the common law when enacted by statute, 'The authority of this law now rests upon the statute, although the law itself was much more ancient, and derived from our forefathers.' That such was our Lord's meaning, appears from his saying that they performed the ceremony on the eighth day, that the *law of Moses* be not broken, not the law of the fathers.

But our author gives us to suppose, that if Moses had been the author of both laws, he would have made some ingenious contrivance to have prevented the clashing of the two interrupting the sacred rest of the sabbath, if the insuperable obstacle of an antecedent law had not prevented him. But unfortunately, the following fact overturns the great discovery. Moses instituted the laborious works of the priests on the sabbath-day, *after* he had received and delivered the fourth commandment for the observance of the sabbath; and instead of making ingenious contrivances to prevent their interference, he commanded and enjoined it. This is decisive against his explanation. The reader knows that our Lord quoted these works of the priests on the sabbath, as parallel to his argument from circumcision.

We now come to his second line of argument, contained in a note on the following passage in his text;—'So again when he institutes the Jewish sabbath of rest, he records the patriarchal observance of it in these words, "In six days

the Lord made heaven and earth, &c., and rested the sabbath-day, and hallowed it."'

Before I give his argument in his own words, I give its substance thus: 'Circumcision and the sabbath are both laws of the same kind, both signs of a covenant; and as circumcision is not a natural duty but a positive command, so is the sabbath; and therefore, only temporary.'

His note;—'No one ever yet mistook circumcision for a natural duty; while it has been considered a kind of impiety to deny the *sabbath* to be in that number. There are two circumstances attending the latter institution, which have misled the sabbatarians in judging of its nature.

'1. The first is *that*, which this positive institution, and a natural duty hath in common, namely, the setting apart a certain portion of our time for the service of religion. Natural reason tells us that that Being who gave us all, requires a constant expression of our gratitude for the blessings he has bestowed, which cannot be paid without some expense of time, and this time must first be set apart before it can be used.* But things of very different natures may hold some things in common.

'2. The second circumstance is this, that Moses, the better to impress upon the minds of the people the observance of the sabbath, acquaints them with the early institution of it, that it was enjoined by God himself on his finishing the work of creation. But these sabbatarians do not consider that it is not the time when a commandment was given, nor even the author who gave it, that discover

* It is to be wished that he had given us some instances of this lesson having been taught by 'Natural Reason,' to those who never heard of a revelation. I doubt the possibility of his having done so. But our moral philosophers of the two last centuries, were much in the habit of attributing to natural reason, what they themselves had learned from revelation, *and nowhere else.*

the class to which it belongs, but its nature as discoverable by human reason. And the sabbath is as much a positive law when given by God to Adam and his posterity, as when given by Moses, the messenger of God, to the Israelites and their posterity. To judge otherwise, is reducing all God's commands to one and the same species.'

I refer my reader to what I have already said of submitting the laws of God, their obligation and duration, to the tribunal of human reason, of the laws of nature, of the "wisdom which is not from above." But as our author does not give the above two circumstances as arguments, but merely to clear the ground for the erection of his argument, we may pass them by, and proceed to examine the building itself. He proceeds thus:—

'Having thus far cleared the way, I proceed to show that the Jewish sabbath is a mere positive institution,—

'1. From the account the prophet Ezekiel gives of it. "Moreover also I gave them my sabbath to be *a sign* between me and them." A sign of what? A sign *of a covenant.* And so was circumcision called by God himself; "And it shall be *a token* (or sign) of the covenant between me and you."'

This is his foundation: and let us, like wise master-builders, first examine the foundation before we proceed to examine the superstructure. There is a great defect in it; and that defect is,—that there is no foundation at all.

Both he, and the Archbishop, quote the book of Ezekiel without reading it. And in quoting it in this passage, they do not seem to be aware that the text in Ezekiel is only repetition of what originally occurs in Exodus. Warburton gives Ezekiel as his authority for calling the sabbath a sign of a covenant, and yet there is not one word of the kind in Ezekiel, nor a word that can be tortured into such a sense; nor is the sabbath any where in the Bible

called *a sign of a covenant*. It is, indeed, once said in Exodus, that the sabbath shall be itself a *perpetual* covenant, that is, part of the *everlasting* covenant. But this I have shown to be an argument against the opponents of the sabbath, and not for them. Nor can this be supposed to mean that it is a sign even of the perpetual covenant, because in the very same passage it is stated what the sabbath is a sign of.

It is, indeed, both in Exodus and Ezekiel, called a sign, but we are expressly told of what it is a sign. It was to be a sign of three things. 1. The *institution* itself was to be a sign that they worshipped the true God, the Maker of heaven and earth. 2. The *keeping* of it was to be a sign that God sanctified them;—and 3. The *hallowing* of it, or *keeping it holy*, was to be a sign by which they should *know* and feel that he actually did sanctify them. (See Exod. xxxi. 13, 17. Ezek. xx. 12, 20.)

These things happened for some time to be peculiar to the Jews by the apostasy of the rest of the world; but I have already proved that they were not *intended* to have been *exclusively* appropriated to them. I need here only say, that every *stranger* who joined in the worship of the true God, and wished to become a partaker of the same sanctification, was to adopt the same sign, and observe the sabbath. (Exod. xx. 10. Isa. lvi. 6.) And if a nation of strangers, or ten nations of strangers, had adopted the worship of the true God, they were all to keep the sabbath,—all to adopt the same sign, the same *colours*, the same *flag*, the same *royal standard* of the same Almighty King of kings to whom they professed allegiance.

The following is our author's superstructure in his own words;—'Now, nothing but a rite by institution of a *positive law* could serve for a sign or token of a covenant between God and a particular selected people; for besides its

use for a *remembrance* of the covenant, it was to serve them for a *partition wall* to separate them from other nations, and this a rite by positive institution might well do, though used before by some other people. But a natural duty has no capacity of being thus employed, because a practice observed by *all* nations would obliterate any tract or token of a covenant made with *one*.'

This argument, as I before said, so far as the sabbath is concerned, is built upon that supposed declaration of Ezekiel, which he never made: and the foundation being taken away, the building falls to the ground. But so far as circumcision is concerned, let us examine the *partition wall*, which I have shown that *the sabbath* cannot be. As to circumcision, which he represents as a partition wall, to 'separate the particular selected people,' of the Israelites, from all other nations, he falls into an error, common among authors, in supposing circumcision either to have been, or intended to be, peculiar to the Israelites.

In Gen. xvii., Abraham is told that he shall be a father of *many nations:* and the right of circumcision is enjoined on *all* his seed. It was given at the time of God's promising *temporal* blessings, and it was extended to *all* his descendants to whom *temporal* blessings were promised,—to Ishmael and Esau, to whom promises were made. Abraham had also other children, whom he sent towards the east, on whom also the rite was enjoined. So that the Arabians, Edomites, Idumeans, and other neighbouring nations, practised it. And I know what would be said in Ireland of a man who should boast of a partition-wall, which could not separate between his house and his next-door neighbour's. Thus the partition-wall is gone, with the rest of the baseless fabric. After the rite of circumcision had been prescribed to *all* Abraham's descendants, and some years before Isaac was born, he is told that the cove-

nant, the *everlasting covenant*, (Gen. xvii. 19,) should be made with *Isaac alone*: therefore circumcision could not be the sign or token of that covenant which was made with Isaac; and, consequently, not peculiar to the Israelites.

But we have some more arguments from Warburton, equally powerful with the preceding;—as follows.

'2. But, secondly, if the Jewish prophet cannot convince our sabbatarians that the Mosaic day of rest was a positive institution, yet methinks the express words of Jesus might, who told the sabbatarians at that time, the Pharisees, that "the sabbath was made for man, and not man for the sabbath." Now, were the observation of the sabbath a natural duty, it is certain that man was made for the sabbath, the end of his creation being for the observance of the *moral law*, the worship of the Deity, temperance, and justice. Nor can we, by natural light, conceive any other end. On the contrary, all positive institutions were made for man, for the better direction of his conduct in certain situations in life, the observance of which is therefore to be regulated on the end for which they were instituted; for, contrary to the nature of moral duties, the observance of them may in some instances become hurtful to man, for whose benefit they were instituted; and whenever this is the case, God and nature grant a dispensation.'

Here he falls into the same kind of error, which he attributes to the sabbatarians of that time. They supposed the sabbath to be the object of primary concern, to which every thing else must give way, as it they were made for it. And yet Warburton supposes that man was made for the moral law.

The following is a brief abstract of this argument. 'Our Lord says that "man was not made for the sabbath;" but the light of nature says that he was made for the moral law; therefore the sabbath is no part of the moral law;—

therefore it is a positive institution, but a positive institution is only temporary, and may be abrogated.'

The reader will see at once that the maxim given here by our Lord lends no assistance whatever to our author's argument, until he brings in the light of nature to his assistance. And I believe the generality of my readers will be rather startled at the discovery which he makes by that light, viz. that the sole end of man's creation was the observance of the moral law; that man, an immortal soul, was made for no other purpose whatever, than to observe the laws resulting from his bodily state and earthly connexion with his fellow men in this transitory scene and perishable world. And yet this strange assertion is the groundwork of the whole argument. And, after all, it is nothing but assertion. Out of Scripture, he could not attempt to prove it; and he prudently refrains from looking for proof from the light of nature. Indeed, he might much better assert that the sun, moon, planets, and heavenly bodies, are of no use whatever, or intended for any other end than that of observing the laws, by which they are retained in their orbits, and their motions regulated. These bodies are coeval with those laws,—but not so man with the laws prescribed to him in this world. I think that I may with greater appearance of truth assert, that the moral law, which arises out of the nature of man's constitution and social relations, was made for man.

I have, in a former section, considered the moral law, the law of nature, and the light of nature, and need not here repeat what I have there said. The Scripture considers those who are left to that light, as "sitting in darkness, and in the region of the shadow of death." In an argument, however, it has great advantages over revelation; for, little as it knows, it will, like the oracles of old, say anything that it is bid. Nay, it will also make Scripture say anything that is convenient.

The truth is, that the sabbatarians of that day had not a more exalted veneration for the sabbatical law, than some of our philosophical divines of the two last centuries had for the moral law, or law of nature. It was the idol they set up in the place of the infallible interpreter of the Church of Rome, and exalted as the expounder and judge of the laws of God. But it is out of fashion, it is obsolete, it has lost its influence; and thanks be to "The True Light," we now acknowledge no law superior to God's word, to admit or reject, sort or class, extend or limit, the divine commands.

I have, in a former section, endeavoured to give the true meaning of the above sentence spoken by our Lord, by which he explained the true nature of the sabbath.

And now, having stated what Warburton has endeavoured to prove on this subject, I wish to state some necessary steps, which neither he nor those who take the same course of argument, have attempted to prove; and, as his Grace the Archbishop adopts the same opinions and course of argumentation, I propose the deficient steps to his Grace in the form of queries, humbly begging of him to supply these desiderata, without which neither his nor their argument can stand.

1. Where in Scripture is the distinction made between positive and moral laws? 2. What test or criterion is given, by which to distinguish between them? 3. Where is any distinction made between the obligation and duration of these different kinds of laws? 4. Where does he find the moral law and law of nature in the writings of those who knew not revelation? 5. How does he prove that such law is an adequate criterion for judging of the laws of God? 6. How does he prove that if *we* cannot, by the light of nature, discover any visible connexion between a divine law and the moral conduct of man, therefore none exists, or can exist?

Warburton hints, in the above arguments, that a moral law admits of no dispensation; but that a positive law does. But I could in this way prove many laws, confessedly moral, to be positive. Thus, children were ordered to disobey idolatrous parents, and parents to stone disobedient or blasphemous children,—therefore the fifth commandment may be dispensed with,—therefore it is not moral, but positive. Thus, also, the sixth was dispensed with, when Abraham was ordered to put his son to death,—and did so, as far as the intention went. It was also dispensed with when the Israelites were commanded to slay woman and child, infant and suckling; and the eighth, when the Israelites were ordered to borrow from their neighbours, and spoil the Egyptians.

One more argument he adduces as follows.

'3. The primitive Christians, on the authority of this plain declaration of their blessed Master, treated the sabbath as a positive law, by changing the day dedicated to the service of religion from the seventh to the first, and thus abolished *one* positive law, the *sabbath*, instituted in memory of the creation, and, by the authority of the church, erected another, properly called the Lord's-day, in memory of the redemption.'

I have already shown that the sabbath was not abolished by the change. I have also sufficiently directed the reader's attention to the question of positive laws. I have also shown that the day was neither properly nor improperly called 'the *Lord's-day*' for a length of time after the change. In the Greek, which was then the universal language, it continued for a length of time to be called by a name, which we translate "the first day of the week," but which literally signified 'the first of the sabbaths.' So that although the day was changed, the name was not changed. Once, and once only, in the New Testament, the name of the *Lord's-day* occurs. After the death of all the apostles,

and after the destruction of Jerusalem, probably sixty years after our Saviour's death, St. John, in the Revelation, *superadds* the name of the Lord's-day.

SECTION XXXV.

P.S. ADDITIONS.

The question may be asked, whether our Lord sanctioned and affirmed all the commandments of the decalogue to the same extent as they existed under the Mosaic dispensation? And to this question I think we may return an affirmative answer.

There were three occasions upon which our Lord gave opinions on the decalogue.

The *first* was in answer to a question proposed by a scribe or lawyer, (a person learned in the law of Moses, and whose duty it was to instruct the people.) This is recorded in Matt. xxii. 35—40, and Mark xii. 28—33. In this case our Lord answered the question himself.

The *second* is recorded in Luke x. 25—28, upon a question proposed also by a lawyer, which our Lord makes the proposer answer for himself.

The *third* occurs in Matt. xix. 16—22, Mark x. 17—22, Luke xviii. 18—23, upon a question proposed by a rich young man, a ruler of the Jews. The reader will be so good as to look at the passages quoted, and then we will consider each case separately.

The question proposed on the first occasion was, "Which is the first commandment of all?" (Mark;) or, "Which is the great commandment in the law?" (Matthew.*) Our

* The reader will please to observe the different modes of expression used by Mark, who wrote for the Gentiles, and by Matthew, who wrote for the Jews.

Lord, as a direct answer to the question, gives the substance of the first table, and says, "This is the first and great commandment." He also gives the substance of the second table, about which no inquiry was made, and adds, "There is none other commandment greater than these." And although the scribe had called his attention to *the law* alone, he tells his hearers that "on these two commandments hang all the law and the prophets."

And on the second occasion, when the lawyer, tempting him, asked him, "What he should do to inherit eternal life?" he makes him, as a learned scribe, answer the question himself; and the scribe gives the very same summary which our Lord himself had given on the other occasion.

Now these two summaries, as given by our Lord and the scribe, perfectly agree not only with one another, but also with that given by Moses. It appears also from Mark xii. 32, &c., that the scribe perfectly approved of our Lord's summary, and that our Lord also approved of the scribe's comment on the same. Our Lord also approves of the summary given by the lawyer in Luke x. 25, &c., saying, that he had "answered right." Therefore as the question was about the commandments, and they all agreed as to the summary and substance; and, as it is certain that Moses and the scribes in *their* summaries referred to the *whole* decalogue, it follows that our Lord, by adopting the same summary and substance, must be supposed to have adopted the same commandments, which he knew to be intended both by the scribes with whom he conversed, and Moses from whom he quoted.

Our Lord gives these commandments the preference beyond all others; "There is none other commandment greater than these." But he does not stop here. Lest any person might suppose that he spoke only of the Mosaic dispensation, he takes particular care to show that he in-

cluded also the Christian dispensation. The scribe had asked, "Which is the great commandment *in the law?*" Our Lord gives him both commandments, that is, summaries of both tables; and adds these most important words, "On these two commandments hang all the law *and the prophets.*" The meaning of which cannot be other than this: "On these two commandments, or summaries of the two tables, upon which we are all agreed, depend not only the law, or Mosaic dispensation about which you inquire, but also the prophets, or that dispensation which is to come, which is the subject of their prophecies."

Our Lord says in another place, (Matt. v. 17,) "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." If then the law and the prophets, in their incomplete and unfulfilled state, depended upon these commandments, how much more in their complete, and finished, and fulfilled state? For we must recollect, that it was after he had established that principle,—that he came not to destroy the law and the prophets, but to fulfil them,—that he affirmed that both law and prophets hung upon the commandments.

In connexion with this subject, I earnestly recommend to the attention, and conscientious consideration of the opponents of the sabbath and the fourth commandment, the words of our Lord immediately following the last cited quotation. "Wherefore, whosoever shall break the least one of these commandments, and shall teach men so; he shall be called least in the kingdom of heaven: But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The third occasion was when a certain rich young man, who was also a ruler, asked him, "what good thing he should do that he might have eternal life?"

As his question regarded the *obedience* by which he

might obtain eternal life,—what *shall I do*,—by what works shall I deserve eternal life?—our Lord first examines him as to the second table, and obedience by works. But we are not to suppose that this was the whole of the examination, or the entire of his trial by the commandments; nor was he himself satisfied with it, for he asked, "What lack I yet?"

Our Lord then tries him by another test as to the first table. This young man proposed his question from different motives from those which actuated the others. He was sincere; the others insidiously tempted our Lord. This young man came running with eager anxiety, and knelt down to worship him, evidently impressed with a strong sense of his power and character as the author and giver of that eternal life which he sought. This appears by our Lord's words, when addressed by the title of "Good Master." "Why callest thou me good? there is none good but one, that is God." And then, on the supposition that he had acknowledged him as God, and after he himself had obliquely assented to that acknowledgment, he proposes a test to try him by the first table, whether he "loved the Lord his God with all his heart, and all his mind, and all his soul, and all his strength." When the Son of God, "God manifest in the flesh," appeared in his state of humiliation, it was impossible for his disciples to acknowledge him, and adhere to him, without a renunciation of all earthly possessions, and a steady determination to follow him through poverty and persecutions. And to this test he subjected those who acknowledged his divinity, and became his disciples. (Matt. xvi. 16, 24. Mark viii. 29, 34. Matt. xix. 27—30. Mark x. 28—30.) And by this test he also tries this young man. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and take up thy cross, and fol-

low me." On this occasion he alludes to the two tables in a particular manner, and for a particular purpose, and so far only as the occasion required, and not so explicitly as when directly questioned on the commandments themselves.

Thus far we have considered his sanction of the decalogue as a whole; let us now consider each table separately. As to the second there cannot be any doubt, because he not only gives the summary, but in the case of the young man on the third occasion above-mentioned, he enumerates each particular commandment, and gives the summary besides, as does St. Paul in his epistle to the Romans, xiii. 9.

As to the first, the summary is, that we are to love the Lord our God with all our hearts, and all our minds, and all our souls, and all our strength; that is, with all the affections and powers both of soul and body. Now, I have proved in a former section, that all the commandments of the first table depend upon the fourth, and cannot exist without it. Our Lord tells us that the prophets hang upon this summary. And perhaps from the prophets we may learn whether the fourth commandment have any place in that summary: and I think, we may gather from *him*, who is emphatically called the evangelical prophet, the prophet of the gospel, that the chief thing in this summary depends upon the sabbath. "To love the Lord our God with *all our heart*," is always put foremost in the summary; and unquestionably the heart is the principal ingredient and agent in love. And how is this love with the heart to be obtained in that dispensation of which the prophets foretold? Isaiah will answer that question. "Call the sabbath a delight, holy of the Lord, and honourable; *then shalt thou delight thyself in the Lord*." If we were to ask Ezekiel, he would answer the question in the same way; he has answered it already in the quotations I have given

in another place to show that the fourth commandment is the guardian of the second, in which it is said, that God "shews mercy unto thousands of them that *love* him, and keep his commandments." Therefore, the chief thing in our Lord's summary, according to the prophets, who hang upon the commandments, depends upon the sabbath; and that part also, which brings forth most fruit, for "with the *heart* men believe unto righteousness."

The scribe in Mark xii. very properly prefers these commandments to all whole burnt-offerings and sacrifices. And our Lord considered him to answer discreetly; for certainly it is better to keep the commandments, than first to break them, and then to atone for the breach by propitiatory sacrifices.

I must here anticipate an objection that may be made to an argument which I have used in an early stage.

To show that the non-mention of the observance of the sabbath by the patriarchs is no proof of its non-existence I have stated that no mention of it occurs in the Psalms, Proverbs, or Ecclesiastes, written in a period during which we know that it was observed. Now, I may be told that "The Sabbath," is prefixed as a title or argument to the ninety-second Psalm. To this I answer, that those titles, are not considered as genuine; they depend upon tradition. Now the same tradition says, that the ninety-second Psalm was composed by Adam in praise of the sabbath. If, therefore, tradition is *not* to stand, my former argument is good; but if tradition be to stand, I will very willingly exchange my former negative argument for this positive proof of the observance of the sabbath in Adam's time; for if he composed a psalm in its praise, who will deny its existence?

Baxter quotes Heb. ix. 19, to prove that *every precept*

spoken by Moses was according to the law, and consequently to be abolished with the law, which he takes for granted is to be abolished; and if *every precept*, then also the commandments.' This, I think, is the substance of his argument; but I speak from memory, not having his works within my reach while I write this. The verse is as follows:—"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with scarlet wool, and hyssop, and sprinkled both the book and all the people."

Now, it is sufficient here to remark, that the commandments were distinct from this book of the law. The former were written on tables of stone, and closed up in the ark, into which it was not lawful for any of the priests, or even for the high priest, to look: and the ark was kept in the holy of holies, into which none but the high priest was allowed to enter, and that only once in a year, and then not to look on the ark; but *the law* was written in *a book*, (Deut. xxxi. 9, 24—26,) and delivered by Moses to the levites and elders to keep, and to be put *in the side* of the ark when it was carried, not *in* the ark, but in its coverings. *The book* only is spoken of in the above quotation from Hebrews, and the book only is spoken of as sprinkled with blood. And it is a curious fact, which will appear from Lev. xvi., that the ark and the commandments were *the only things* which were *not* sprinkled with blood, and therefore could not have been alluded to in the above verse. From whence it follows, that whatever conclusion Baxter may be able to draw from that passage does not apply to the commandments.

Note. I wish to acknowledge before closing this book, that the substance of the notes marked H. S. were furnished

by the Reverend Thomas Dee, now second master of the Clonmell school, an accomplished Hebrew scholar, and author of "The English Translation of Bythner's Lyre of the Psalms of David;" than which, no more useful book on the Hebrew language has been published in our days, or more valuable to the learners of that sacred language.

CONCLUSION.

I HAVE now closed the scripture view of my subject, which I have kept open so long as I could find any additional authority, or any new argument on the opposite side.

I can say with truth, that I have not passed over, or suppressed, any argument, or any text, which I could find advanced by any author at the other side, which seemed to me to have the least weight; but that it has been my endeavour, throughout my review of the question, to state the case of my opponents as fully and as strongly as if it were my own. Any person who will take the trouble of comparing the number and weight of the arguments and texts which I have given on the Archbishop's side, with those which he himself has put forward, must confess that I have stated his case much more strongly than he has done himself; and will give me credit for fairness and candour in my review of both sides of the question.

When my readers, who are not extensively read in divinity, hear of so many able and learned divines contending against the sabbath, they may, perhaps, at first be shaken by such high authorities; but when they find the arguments of these giants of literature so weak, their deductions so inconclusive, their quotations so irrelevant, they will be persuaded that the talents and learning of these great men were contending against the truth; and this persuasion will be still more strengthened by observing the failure of all such attempts. Those authors made no converts to their opinions. Their works were confined to the learned, who were capable of justly appreciating their arguments, and by whom they were "weighed, and found wanting." At the present day very few, if any, of our or-

thodox divines incline to their opinions. The sabbath, based upon divine authority, has maintained its ground, and lives in the hearts and affections of Christians.

And now, lest any of my readers, who have not an extensive knowledge of the works of our divines, might still be influenced by the supposed weight of human authority at the other side, on account of my having quoted so many authors against the sabbath, and none for it, I think it necessary to caution them against a supposition which the perusal of these pages might seem to countenance, that the majority is against us. I have not brought forward any human authority in support of the sabbath, because my sole object was to try those adverse opinions by the test of scripture alone. But notwithstanding my not having made a parade of human authors, I may say with Elisha, (2 Kings vi. 16,) "Fear not, for they that be with us are more than they that be with them." The opponents of the sabbath are a very small minority of our divines; and if the question were a matter to be decided by the weight of human authority, we should have a vast preponderance in favour of a sabbath.

The Archbishop of Dublin's little pamphlet, of small size, light weight, and cheap price, is calculated to make more converts than the massy and ponderous folios of his predecessors. He has invented no new argument. He has hastily plucked a few—shall I call them flowers or weeds?—which grew by the way-side, as he ran through the works of his masters: he has thrown them into a popular form, and scattered them wide amongst those, to whom they seemed new, many of whom were incapable of estimating their value, and ready to rely on the authority of an Archbishop of our church. And because he has not brought forward anything new or learned, our professors and divines did not think it necessary to answer him, and

perhaps expected little honour amongst the learned from the contest. But of what use is their learning, if they do not protect the unlearned from error, and shield the faith of the babes of the flock?

When Paine collected the oft-refuted objections against revelation, moulded them into a popular form, accommodated them to the revolutionary mania of the day, and scattered wide the poison, which had not hitherto found a congenial soil of ignorance and vulgar depravity, did the learned men of that time look on with apathy and neglect? Far from it. His arguments, although exploded and obsolete among the learned, but new to those for whom they were intended, were powerfully met in language level to the capacities of those whom they were likely to injure, and were triumphantly refuted, and soon forgotten. But why have not the arguments against the sabbath, the divinely appointed bulwark and safeguard of revealed religion, met the same speedy and decisive refutation?

One topic still remains to be considered, which makes a prominent feature in the writings of the opponents of the sabbath, upon which it is necessary that I should say a few words: I mean the opinion and decision of the church upon this question.

His Grace, as well as those authors from whom he has borrowed his remarks, would have us to believe that, the sabbath being abrogated, the church has in its stead, and without reference to it, established a new festival resting solely upon her own authority.

To examine this question with reference to the opinion and decision of the catholic church at large, if I were capable of it, would require an interminable dissertation. But as *our* church has done this already, I appeal to her testimony and authority. She has adopted the forms and cere-

monies, the decisions and doctrines, of the pure and primitive ages, of sound, scriptural, and apostolical churches.

His Grace, all through his pamphlet, has fallen into the same error, of which we took notice in considering the opinions of Warburton: —that the church had established a new festival called "the Lord's-day," in commemoration of our Lord's resurrection, without any reference to the sabbath; and accordingly he always calls the day by that exclusive name, and would give us to understand that he is speaking the language of the church.

The same precipitancy and want of consideration, or examination, which we have had to lament in the view he has taken on this question with respect to the scriptures, are manifest here also in the view he has taken of the opinions and decisions of the church.

In considering the scripture account of the sabbath, I have twice had occasion to remark that the day was never called by the name of the Lord's-day in the gospels, the Acts of the Apostles, or the epistles. We find it first, and once only, so called upwards of sixty years after our Lord's resurrection, by St. John, in his Revelation. The name by which it was called in those other inspired writings was, literally translated, "The first of the sabbaths." But our business now lies with the church; with regard to which, I cannot better expose his Grace's errors, than by laying them alongside the liturgies, the calendars, the rubrics, and the articles of our pure and primitive church, as being the most faithful witness, the soundest, and most judicious expositor of the opinions of the universal church of Christ.

His Grace, as I have said, always calls the festival "the Lord's-day," and wishes to leave the impression upon the minds of his readers, that the church does the same. Unwilling as I am to separate, even in contemplation, those

whom God hath joined together, yet I am obliged, distinctly and severally to consider, the respect and regard which our church pays to each.

First, then, as to the Lord's-day. How often does that appellation occur in our calendar, lists of festivals, tables, rules, orders, ceremonies, services, rubrics, liturgy, and articles? NOT ONCE. The only remote reference is in calling the *sunday-letter* the '*Dominical-letter*.' It occurs once in the canons, (6th Irish, 13th English,) and in this case we may judge from the context, that the authors of the canons intended to include the sabbath under the appellation. And surely the day upon which the same Lord rested from the works of creation, and blessed it, and sanctified it, and commanded it to be kept holy, as well deserves to be called *His* day, as that upon which he arose from the dead. It is remarkable that this very canon seems to base the observance of that day on 'God's holy will and pleasure,' and the observance of other holydays on 'the orders of this church.' But because the *name* does not elsewhere occur, do I say that our church does not mean in any way to dedicate that day to our Lord's resurrection? Far from it. I believe she is found fault with for not adopting the appellation, and for using the popular, and even heathen, name of the day of the week, *Sunday*, without any reference in the name to the religious grounds of its observance. But this was done prudently and advisedly. If she had called it the sabbath, she would have seemed to exclude the Lord's-day; and if she had used the name of the Lord's-day alone, she would have countenanced the pernicious error of the abolition of the sabbath. But as she wished that the two objects should be indissolubly joined together, and as she could not call the day by both names, she called it by neither. Being of opinion that it is a matter of indifference, as to the true spirit of the sab-

batical law, whether the seventh, or the first of the seven days be observed, she has, in conformity with the institution and practice of the apostles, and the prophecy of Ezekiel, fixed the sabbath upon that day upon which the Creator of the world, and the author and finisher of our faith, consummated our redemption by his resurrection. But without a reference to a sabbath, there is no reason why his resurrection should have been celebrated once in seven days; and of this difficulty his Grace seems well aware, as I shall have occasion to show presently. The change of day is the only proof the church gives of her having determined upon a weekly commemoration of that event. She even studiously avoids stating that Sunday is to be observed in commemoration of the resurrection, lest she might seem to exclude the sabbath; although she has expressly directed that *every Friday in the year* shall be observed in memory of the crucifixion. She has appointed one Sunday in the course of the year to be peculiarly dedicated to the remembrance of the resurrection by name,—the word *easter* signifying *resurrection*. And it is very remarkable that our forty-ninth canon calls Easter 'the festivity of the resurrection,' a clear proof that the authors of our canons did not consider Sunday, or the first day of the week, *exclusively* a festival of the resurrection, as his Grace maintains it to be; for if it were, then the above appellation in the canon would have applied to *every Sunday*, whereas it is manifest it is intended to apply to Easter-sunday alone.

I cannot better elucidate the principles of the double commemoration established by the apostles and church, than by here taking notice of a strange inconsistency into which our learned friends, the authors above quoted, have fallen in relation to this topic.

They say that the sabbath was instituted, for the first

time, after the deliverance of the Israelites out of Egypt. They acknowledge the institution to be in remembrance of the creation in six days, and of *the rest* on the seventh; and that such remembrance was to be kept up by the division of time into periods of seven days, one being selected as a day of worship and of rest. But as to the precise day of the seven to be so observed, they maintain that it had no reference whatever to the actual day of rest after the creation; but that it was so settled as to be commemorative of a totally different event, the deliverance out of Egypt. I have shown that both their facts are erroneous; but they have established the principle of the double commemoration, viz. the creation and the *rest*, by the division into seven days, and keeping one of them holy, and of the other event by the *particular day* to be observed: and they consider this principle to be interwoven with the very institution and establishment of the sabbath. And yet, O strange inconsistency! when precisely the same thing is really done by the apostles and church, they cry out that it is an abrogation of the sabbath! The apostles and church preserve the seven-days division, and the keeping one holy in remembrance of the creation, and they settle the particular day of religious observance on the precise day of the resurrection, in commemoration of our deliverance from the bondage of sin, and from slavery to the devil, of which the deliverance from Egypt is by every one considered as a type.

And now as to the sabbath;—The church, as before observed, preserves that festival by adhering to the division of time into weeks, and by the observance of one day of each as a day of rest and of religious worship. Indeed without the sabbath, it is difficult to conceive how, or why, the division into weeks could, or should, have been preserved. His Grace could not but see this difficulty; he

could not but notice it, and he slurs it over thus: page 12, note;—'The recurrence of the christian festival every *seven* days (rather than once in a decade, or in a month, &c.,) that is, the adoption by Christians of the division of time into *weeks*, may be easily traced to the circumstance of their having derived their religion from the Jews, who used this mode of reckoning time.' So that, according to his Grace, the keeping of the festival once in seven days, and the dedication of one day in seven to religious worship, is quite accidental, and derived from what he considers an abolished and obsolete custom of the Jews! But methinks his Grace is not very consistent in binding Christians to the observance of those periods of seven days, because they were observed by the Jews, and at the same time so loudly protesting against their being bound to the observance which can alone make the division, on the very same grounds of its being a law of the Jews. It was the sabbath, and the sabbath alone, which made the division, and if the sabbath had been abrogated, the weeks would also have been abolished.

The continuance of the division of time into weeks, and the observance of one day in seven as a day of religious worship, under the christian dispensation, rest upon much higher authority than mere accident. They rest on the practice and injunctions of the apostles, who, as they continued the division as a thing already established, must have preserved the only thing which could have made the division; they must have preserved the cause and the commemoration which made that division, and which made it necessary. I have before observed, that in the original language, the words *rest*, *seven*, *sabbath*, and *week*, are all the same, with slight variations in their terminations. And even in the Greek language, in which the apostles wrote, the week, and every day of the week, were called by the

name of *sabbaths*: and therefore, the apostles by continuing the division and the name, continued THE SABBATH. And the universal church, and our church in particular, by continuing that division, continue the sabbath.

But this is not all. Our church proclaims the commandment for the observance of the sabbath, during the time of divine service, nearly one hundred times in every year: and directs the members of her congregations, on every such occasion, to pray to God to enable them to keep it *as his law*: and, to give it the highest possible solemnity, she connects it with the most sacred rite of the eucharist. She orders it to be taught to the babes of her flock; and in confirmation, she examines them in the fourth along with the other commandments, before she opens the door of her fold, and sends them abroad to more extended pastures. She proclaims it to her deacons and priests, when they take upon themselves the solemn offices which constitute them pastors to feed the sheep of the great Shepherd. She proclaims it again to her bishops, when in their consecration they are appointed overseers of the pastors and flocks. Bishops, priests, and deacons, on these solemn occasions, receive it as the law of God, and pray to him to incline their hearts to keep it as his law; and they ratify the acknowledgment, and the promise implied in that prayer, by receiving the memorials of the death of their Lord, who by that atonement, changed the observance of all the commandments from a ministration of condemnation into a ministration of reconciliation and of righteousness; and enabled them, while they confidently pray for strength to keep those laws, at the same time, with well-assured hope, to pray for mercy for having transgressed them.

Let us now consider the office which our church imposes upon those whom she appoints to make those reiterated

proclamations;—the office and duty, which, in this respect, she imposes upon her archbishops, bishops, and clergy.

The following is the rubric before the commandments. 'Then shall the priest, *turning to the people*, rehearse distinctly ALL THE TEN COMMANDMENTS; and the people, still kneeling, shall, after *every* commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.' Therefore the minister who rehearses them,—whether he be bishop, priest, or deacon,—proposes them to the people, for the express purpose of calling upon them to receive them with that prayer,—and in that prayer to acknowledge each as the law of God. The minister then pauses, to give them an opportunity of obeying that solemn call, which he has thus made. And shall it be said that any minister shall thus propose to the people, as the law of God, and direct them to acknowledge as his law, and pray to be enabled to keep as his law,—what the minister himself does not believe to be God's law, and which he has previously and publicly declared to the people not to be God's law, and not to be binding on their consciences? Awful inconsistency (to use a mild word) of the sacerdotal character and office!

The following are the opening words of his Grace's pamphlet. 'Some people, who do not really believe the Mosaic law relative to the sabbath to be binding on Christians, yet think it right to encourage, or tacitly connive at that belief from views of expediency, for fear of unsettling the minds of the common people.'

And again, in page 23, speaking of the duty of Christian ministers in this respect, he says, 'They have no right, even if they should think it expedient, to encourage, or tacitly connive at, misconception on this subject. If I should refer to the Mosaic law as the foundation of the

duty of observing the Lord's-day; or so express myself as to leave my hearers to suppose (as a great proportion of them will, if the contrary be not stated) that I *meant* to refer to that law as binding, I should be guilty of directly fostering error.'

I request his Grace to show, that the first extract is not his own opinion of,—and the second extract his own condemnation of,—his own conduct at the holy communion.

As one of those who have read his pamphlet—as a minister of that church of which he is a head, I solemnly call upon him to reconcile his own judgment with his own conduct at our most solemn ceremony. In the name of his own clergy, whom he is bound to guide; in the name of their flocks, whom he is bound to instruct; in the name of both, to whom he is bound to be an example,—I call upon him to reconcile his own conduct with truth, and to defend himself from the charge which he seems to have affixed upon himself, of directly fostering,—what he conceives to be,—error, from views, which he avows to be, those of expediency.

His Grace seems to think that the whole amount of evil, which can arise from his public avowal of the opinion he has adopted, is the 'fear of unsettling the minds of the common people.' Hence he would lead us to suppose that he is merely exposing popular errors. But the charge we have to make against him is much more serious than this. He is endeavouring to destroy the foundation of all religion. He proclaims as a law of God, what he does not believe to be a law of God. He sets himself up in opposition to the church, whose doctrine and form of worship he has promised to support and defend, and to whose liturgy he has solemnly pledged himself to conform.

But his Grace may ask, 'Is a member of a church, or a head of a church, to be prohibited from exposing the errors

of the church to which he belongs?' Certainly not,—provided he shall have first duly considered and examined the grounds of his opinions, and with humble and fervent prayer for divine assistance, shall have carefully and patiently compared the points in doubt with the whole tenor of scripture. If his doubts be not thus removed, he ought to lay them before those who have the power of correcting those errors, if errors they be. And if he fail in having them corrected, he must choose between the alternative of directly fostering error, by being obliged to teach as truth what he does not believe,—or of seceding from a church in whose services he cannot conscientiously join.

But his Grace has not given this subject that deep investigation, or formed that mature judgment, which the case required. He has hastily quoted a few arguments from other authors. He has quoted texts from their books, or from memory, without examining either the texts, or the context, in the Bible. This charge is proved by his telling us that we shall find *everywhere* in Ezekiel, a text which occurs only twice in one chapter, and only four times in the whole Bible. It is proved that he did not attentively read the miracles and discourses of our Lord to which he refers, by his pronouncing actions as unlawful which our Saviour maintained to be lawful; and by his condemning the disciples as guilty of violating the sabbath, whom our Lord affirmed to be guiltless; and by his having misunderstood and misrepresented our Lord's plain interpretations of the nature of the sabbath, and of the true spirit of the Jewish law. But even if his Grace had submitted the passages and arguments which he borrowed from others to the strictest and most rigid scrutiny, still this would have been a small part of the examination he should have given to the question of the validity of a law confessedly divine, adopted and enforced by the church, and generally received

and cherished by all Christians. He ought to have tried and examined it by the whole tenor of scripture. This he has not done.

But why do I make such charges against an elder of our church? Is it to depreciate his character, or that of his high office? God forbid. No one more ardently desires to see that high office suitably maintained and generally venerated. But I wish to protect both his character and office from the injurious effects which must follow, and have already followed, from his own publication against the sabbath. And if I have used strong language condemning his opinions and arguments on that subject, I have done so to induce, to urge, nay, to constrain and compel, his Grace to a review of the question. The most eminent judges constantly re-consider their own decisions, and not unfrequently reverse them. Such revisions exalt and ennoble men of high and lofty characters, who amidst the splendour of their honours, which is only the reflection of the superior splendour of their talents and their virtues, remember that they are but men, and that human nature, however exalted by genius, or refined by virtue, is still liable to err. Little minds having little to be admired, and conscious of having nothing to spare, shrink from a confession of error.

His Grace has some peculiarities of an author, which are dangerous to one in his high situation in the church; over these he should exercise a holy jealousy, and over these I throw a veil. But I believe him to have one peculiarity of rather uncommon growth among authors,—an amiable candour, which will induce him to give as patient attention to strictures upon his opinions by any person however humble, as he would to the most splendid advocacy in their defence. To this amiable quality I appeal, and descend from the language of opposition and reprehension to the softened tone of supplication, beseeching his

Grace to re-consider his verdict and his sentence, and, rejecting all human authority, to take the Bible, the whole Bible, and nothing but the Bible, as his unerring guide.

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